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☞ FOR TERMS, SEE LAST PAGE. ☜

For the Watchman and Reflector.

HISTORY OF WITCHCRAFT.—NO. VI.

EXPLANATORY VIEW.

Hints explanatory of the subject naturally divide themselves into three classes: those which relate to the *confessions* of the pretended witches, those which relate to the *testimony* of the *subsidiary* witnesses, and those which relate to the *conduct and character of the accusers*.

1. *The Confessions.* These were followed by two important results; they generally implicated others, and thus greatly multiplied the number of the accused, and they helped to silence all cavil as to the reality of the crime. With the latter result only are we now concerned, and that, too, mainly as it is still felt in a sort of half-acknowledged conviction of the superhuman character of the affair. It the confessions were reliable, the matter is settled, there was a Diabolical Confederacy—a league on the part of men and women, with the devil and his imps, to establish the kingdom of the latter, on the ruins of Christianity—to instal the prince of darkness in due form as the God of this world. Although, when we commenced this series of articles, we aimed at little beyond exhibiting a connected view of a subject, which is apprehended but indistinctly and partially by most, we have been surprised to find them altogether more practical than we had supposed. We are satisfied that the darkness of the olden times still envelops the minds of many; that, in the great, ubiquitous, unreading mass, there still exist those mysterious notions which constitute the basis of a charge of witchcraft. Since we commenced these articles, we have incidentally come in contact with no less than three wholly independent cases, where a suspicion of witchcraft had been more than suggested.

But in relation to the confessors, some were, without doubt, in *foro conscientiæ*, guilty of the crime alleged. They believed in it with all that intense credulity which has ever characterized the vulgar. They were familiar with its mystic formulæ, its potent manipulations, its charmed words of menace, and the herbs, roots, and modes of compounding them, wherewere by their threats against cattle, and sheep, and pigs helped towards a fulfilment. They were ignorant, degraded, vicious hags. Their habitual conduct made them as extensively hated as they were in themselves hateful; and the hatred meted by others was meted back with a vengeance. The power they believed themselves to have acquired they, of course, wielded, uttering their threats, employing their arts, and backing up the satanic by the skill and cunning of the human. Even when their powders failed on the cattle, their fierce threats against the weal of weak men and women, operating in accordance with well-known emotive laws, sometimes withered and blasted them as with a supernatural curse. Their confessions of such were, of course, proof of guilt. Their, guilt might extend even to a formal mental compact with the devil.

Others, who were in every sense innocent, honestly believed themselves guilty of witchcraft. Melancholia and lunacy are common to all nations and all ages, and often find both their exciting cause and the form of their manifestation in the prevailing excitements of the times. Wherever the morbid tendency exists, it is sure to be developed by whatever fastens strongly on the imagination, and anxiously engrosses the thoughts. Hence, their prevalence in periods of protracted pecuniary, political and religious excitements, the disease in every case assuming a form corresponding to the occasion of its development. Affecting the reason only to a limited degree, leaving it sane on all other subjects except the one which has engrossed it, it has often required no mean expert to detect the hallucination. In many cases, nothing but the absolute absurdity of the idea furnishes the key of such an one's true condition. If a man, sane in other respects, believes that he has been changed into a glass bottle, it is comparatively easy to understand his case—although the mass, even then, might be disposed to affirm that the individual "made it all,—but when a man fully believes himself to have committed the unpardonable sin, or a respectable merchant sees nothing but poverty ahead, it is not every one that is moral anatomist enough to dissect out the insane element, and show that the idea is the result of a *disease* of the head, instead of an *error* of the head. But what periods can compare with those of a witchcraft epidemic in intensity of excitement? and what more natural than for one of melancholic tendency to mistake his own troubled thoughts for satanic suggestions, or the weakness of his resistance for positive assent, and finally to settle down into fixed melancholia and lunacy, with the horrid idea riveted, as with iron clamps, in the imagination, that he had bound himself, body and soul, to the devil in a covenant never to be broken. And in such times, when the most extravagant credulity is but Christian faith, and the belief of the high, the learned and the godly sticks at nothing, however absurd or impossible, what chance is left for the poor lunatic, as he broods over his tale of horror, or is drawn along, by hundreds of interrogatories, to assent to any amount of detail with which the inquisitors would fill up the general picture? Isobel Gowdie, a Scotch witch, who confessed that she had shot several persons with elf-arrows in her aerial flight, and had missed the "Laird of Park" only through the influence of a running stream, and had herself been pursued, when in the form of a hare, by the hounds, and had escaped only by a timely repetition of the disenchanting rhyme, finished her long disclosures, by declaring—"I do not deserve to be seated here at ease and unharmed, but rather to be stretched on an iron rack; nor can my crimes be atoned for were I to be drawn asunder by wild horses." There can be no doubt of Isobel's lunacy. Some of the Salem cases were plainly of this character. The value of their confessions will be easily appreciated.

But the larger part of those who confessed were driven to it by force applied to their wills. Says Sir George Mackenzie, who, as Lord Advocate, had often conducted witch-trials, "Most of these poor creatures are tortured by their keepers, who, being persuaded they do God good service, think it their duty to vex and torment poor prisoners delivered up to them, as rebels to heaven, and enemies to men," and *I know ex certissima scientia*, [from positive knowledge,] "*that most of all that ever were taken were tormented in this manner, and this usage was the ground of all their confession.*"

But it was not immediate physical distress alone that extorted confessions. "I went," says the same Sir George, "to examine some women who had confessed judicially, and one of them, who was a silly creature,"—one of weak intellect—"told me, under secresie, that she had not confessed because she was guilty, but being a poor creature, who wrought for her meat, and being defamed for a witch, she knew she would starve, for no person thereafter would either give her meat or lodging, and that all men would beat her, and hound dogs at her, and that therefore she desired to be out of the world; whereupon she wept, most bitterly, and upon her knees called God to witness to what she had said."

Another woman had made a full and minute confession, but some ministers and others discrediting her statement, labored with her several days to induce her to retract it. She, however, stoutly persisted in its truth, and demanded to be burnt with the rest. On arriving at the stake, she protested with a loud voice—"Now all you that see me this day, know that I am now to die as a witch by my own confession, and I free all men, especially the ministers and magistrates, of the guilt of my blood. I take it wholly upon myself—my blood be on my own head; and as I must make answer to the God of heaven presently, I declare I am as free of witchcraft as any child; but being delated," [accused,] "by a malicious woman and put in prison under the name of a witch, disowned by my husband and friends, and seeing no ground of hope of my coming out of prison, or ever coming in credit again, through the temptation the of devil I made up that confession on purpose to destroy my own life, being weary of it, and choosing rather to die than live; and so she died."

But in the Salem cases, the love of life was the most effective motive-force. While all who were executed died, protesting their innocence with their latest breath, *all who confessed their guilt were pardoned!* Hence the instinctive love of life—sweet life, instead of a death of agony and shame,—home, with all its endearments, in place of the gallows and a dog's burial,—why, even the martyr has for a time denied his Lord for it,—who shall harshly condemn those who, through its influence, disappointed the malice of earthly fiends by the only alternative left? or, at least, who can be surprised that confessions could be extorted in such circumstances? But add to this their dearest friends urging them to this alternative, children at their knees entreating, and husbands begging them, with streaming eyes and bursting hearts, and who sees not that the stoutest virtue might stagger and fail, or rather, that veracity itself might, to a bewildered conscience, seem demanded as a sacrifice to higher obligations? Cotton Mather, whose knowledge of human nature and of the laws of mind seems always at fault, thus alludes to the confessions in his Life of Sir William Phipps: "If they were all sham, there was therein the greatest violation made by the efficacy of the invisible world (!) upon the rules of understanding human affairs that was ever seen, yet *they did so recede from their confessions, that it was very clear that some of them had been hitherto in a sort of preternatural dream, wherein they said of themselves, they knew not what themselves.*"

Several women of Andover had confessed, but afterwards chose the gallows to a guilty conscience, and recanted. The following extract from their recantation will furnish a clear illustration of what we have said. The good character of these persons was attested by the principal inhabitants of Andover. Having first detailed the circumstances attending the origin of the calamity at Andover, and of their own accusation, they continue—"Whereupon we were all seized as prisoners and carried to Salem. And by reason of that sudden surprisal, we knowing ourselves altogether innocent of that crime, we were all exceedingly astonished, and amazed, and affrighted, even out of our reason. And our nearest and dearest relations, seeing us in that dreadful condition, and knowing our great danger, apprehending that there was no other way to save our lives, but by our confessing ourselves to be such and such personages the afflicted represented us to be, they, out of tender love and pity, persuaded us to confess what we did confess. And, indeed, that confession that it is said we made was no other than what was suggested to us by some gentlemen; they telling us that we were witches, and they knew it, and we knew it, and they knew that we knew it, which made us think it was so; and our understanding, our reason, and our faculties almost gone, we were not capable of judging our condition; as also the hard measures they used with us rendered us incapable of making our defence; but said any thing and every thing which they desired; and most of what we said was but in effect a consenting to what they said. Some time after, when we were better composed, they telling us of what we had confessed, we did profess that we were innocent and ignorant of such things."

This recantation was made in face of the fact that one, who had previously retracted his confession, had been soon after condemned and executed.

If such as these could thus be forced to confess, how clear it is, that those of more flexible consciences would not long hesitate to enter the open door which led from the prison and gallows to home and friends.

J.

For the Watchman and Reflector.

THE GREAT REFUGE.

BY GAIUS.

Could we have been in Canaan while the Israelites were gradually obtaining possession of it, we might have seen in some one of its towns a man in unutterable distress and agony. He has just without design,—but by mere accident, killed a neighbor, and is very much afraid lest the family or relatives of the slain man, should come and in their fury take away *his* life. What, O what shall he do? At this moment he is told by a kind neighbor, that by an arrangement made by Infinite wisdom with Moses, certain cities in different parts of the land have been set apart for persons in his exact circumstances; that the distance to the nearest of them is not great; that as he runs along, he will see at every turning of the road a guide post, with the word "REFUGE" in large plain letters upon it; that it is his immediate duty to flee to such a city; and that till he reaches it, he is in danger from the avenger of blood, but that once within its walls, nothing can injure him till the whole affair is properly investigated. The man runs, perseveres, reaches the city, and has "strong consolation" arising from a full conviction of continued safety.

Who does not see the spiritual import of this arrangement which is so frequently alluded to in the holy Record? Is not every man indanger from Infinite Justice, has not Infinite Mercy made known to us a refuge, and does not the gospel of Christ entreat us to flee to it for safety? The plan of salvation is, as were the cities of refuge, of Divine appointment. No human government ever devised such a plan, nor would Moses, left to himself, have thought of it. Even so, the holy Redeemer, was appointed by Heaven, and appeared in our world as "the unspeakable gift" of God. The mediation of Christ was the eternal design of infinite wisdom, and the great work performed by him was the result of his infinite love. Only Jehovah could save an apostate sinner.

Was the man who had unintentionally slain another, delivered from the power of the avenger by a simple and easy plan? The way of escape was made known; the testimony of its existence and of the plan by which to enjoy its benefits must be believed; the way-posts must be practically regarded, in a word, the will of Jehovah had to be obeyed. Thus easily and strikingly, after this manner, must sinners believe and trust in the Messiah. The Word of God must be fully credited, the refuge must be fled to, and the atoning sacrifice of the Saviour must be rested on. Truly "the vision is plain," and he that runs may read the way to eternal life and salvation.

Was it necessary that he who needed a city of refuge must flee to it in order to enjoy its safety? Any man who disapproved of this way of escape from evil, and who refused to run must of necessity have been exposed to hourly danger of death. Even so Christ is not the Saviour of those who hate his character, who dislike his method of mercy, and who "will not come to him that they may have life." The man who stays away from Jesus must perish, for "there remaineth no more sacrifice for sin." But the Spirit of God makes the penitent sinner entirely willing to come to Christ, and to be saved on his terms of sovereign, unmerited mercy.

Moreover, we may here observe that not only do the cities of refuge show us danger escaped, but they teach us of security enjoyed. A man who fled there could not be injured, even by his greatest enemy, till all the circumstances connected with the death of his neighbor were fully inquired into. He who flees to Jesus can never be injured. The law of God under whose curse he has lived, has now withdrawn that curse; his conscience is at peace; and God his judge, has become his friend. Nothing can injure the man who has secured the favor of Christ, nor can such an one ever again be separated from him.

Of course it is fully understood that to the Israelite who had fled to a city of refuge, justice would be secured. How gloriously in this aspect, does the great anti-type exceed its type. The man in the city of refuge, may, on investigation, be yet proved to be guilty, and may be delivered to death; but the sinner who has fled to Jesus for salvation, is always proved to be guilty, and always feels and confesses that he deserves to die; such, however, is the infinite grace of his Redeemer, that he is freely pardoned, and sees that that Great Being rejoices in every sinner whom he has thus forgiven. How sweet is this sense of forgiveness, how happy is the life devoted to grateful love and obedience, in return for such kindness, and how blessed the prospect of safety and joy for eternity!

O reader, hast thou fled from a world of sin and danger to Jesus, the only deliverer from the wrath to come? Or can you live with tolerable comfort and a sense of security while yet surrounded with danger? Make sure of eternal safety by trust in the Saviour. Flee first thyself to the refuge, and then cordially and constantly seek to bring others to Jesus.

For the Watchman and Reflector.

THE BACKSLIDER.

"Have you seen poor Baxter, lately, sir," was the inquiry of a member of a church in one of our Western States, addressed to his pastor, "have you seen him, sir, since he has been laid aside by his sickness?"

"No," was my reply, "I have not; nor did I even know till now of his illness. How long has he suffered, and what is the nature of his disease?" was, in turn, my inquiry.

"Oh, sir, he is in a sad condition; his nervous system seems entirely shattered, and the state of his mind is terrible. With some difficulty I prevailed on him to tell me somewhat of his state, and he is, as the effect of his transgressions of the law of God, in utter despair. Try, dear sir, to see him."

I needed not a second request to pay this unhappy man a visit. I had well known him a few years before, when, in a time of a happy revival, his heart seemed to be broken under a sense of sin, he appeared to pray fervently for mercy, professed to rest his hope of mercy on the Lord Jesus, and united by baptism with the church. For awhile he walked as becometh a follower of Christ, and promised to be eminently useful in advancing the cause of Christianity. His conversation with his pastor and the members of the church was spiritual, his attention to public worship and the more private social meetings was constant and devout, and his contributions to the advancement of the gospel were, according to his means, liberal. His wife and family were happy, and even his ungodly connexions were compelled to acknowledge the reality and the power of religion.

Not very long after his union with the church, Mr. Baxter formed a partnership in business, which soon occupied his undivided attention; he imbibed the spirit of the world, his religion declined, and notwithstanding the kind cautions of his Christian friends, it was soon apparent that he had become unhappy. His speculations in commerce failed, and fears began to be indulged that he fled to the intoxicating bowl for comfort, or rather for forgetfulness of his trials. Nor was it long before the sad effects of living to the world and loving sin, were but too evident. Bankruptcy and poverty overtook him. Mortified pride excited discontent, religion lost all its sweetness, and even his love to his family seemed to be lost. His lovely wife sunk under her sorrows, and exchanged grief, we trust, for eternal joy; and his children became almost worse than orphans.

The distress of the whole circle of the backslider's Christian friends can be conceived of only by those believers of the truth who have witnessed the departure of a beloved associate from Christ and from happiness. Their conversations with him were frequent and tender, their tears were often shed, and their daily prayers fervently offered for his restoration to God and his church; but all seemed in vain, and he was at length disowned by the church, with fervent supplications that he might yet be saved in the day of the Lord Jesus.

Months rolled along, and prayer seemed to be answered; the sanctuary again witnessed Baxter's attendance on its services; tears were freely shed as he professed repentance for his sins; he again communed with his friends at the table of the Lord, and lively hopes were cherished that still he might bear fruit to the glory of God. But it was clear to those who best knew him, that he was unhappy, and that religion was not enjoyed by him. He never seemed at home with Christians, as in former days, and manifested none of the zeal in the Redeemer's cause which he once seemed to possess.

Under these circumstances he was overtaken with sickness, and it was now that I was, as intimated at the beginning of this paper, invited to see him. I was soon at his bed-side, and found him in a state of mind which led him to confess his sins, but which also cherished despair. He told me that he had practised deception on his Christian associates, and that God had eternally cast him off. He had renounced his wine, but alas had exchanged it for opium, and had acquired such an insatiable habit of using this narcotic, that he was constantly under its influence. It was producing its natural and inevitable effects both on his body and his mind; he was conscious that he was passing rapidly to his final account, a murderer, both of body and soul, and could therefore indulge no hope of mercy. To this sin he was a most inveterate slave, and while he wept even to agony under a sense of his lost condition, he still almost hourly craved and took the fatal poison. To avoid it he declared impossible, and he considered that God had refused to give him aid in its renunciation, on account of his pertinacity and determination in taking it.

Perhaps no backslider has ever been more entirely "filled with his own ways" than the pitiable Baxter. He is perfectly conscious of his sin, he acknowledges all the transgressions he has committed, but can take no comfort from the doctrine of the atonement, nor from the promises of pardon to the penitent. He is as confident as ever of the truth of the Bible, and of the mercy of God; but says that the Supreme Being has "given him up to a reprobate mind," and that *for him* there can be no forgiveness. His forebodings of eternal wrath are described in the most affecting language, and accompanied with looks that might terrify the proudest heart. Hell, even now, is present with him, and forcible indeed are his exhortations to his visiting friends that they forsake not God, lest "they eat of the fruit of their own doings," and follow him to the regions of eternal despair. In a manner the most impressive does his present condition say to every professing Christian—"Watch and pray that ye enter not into temptation."

B.

For the Watchman and Reflector.

THE GRIEFS OF CHILDHOOD.

A little girl is passing the window. She is clad in humble garb, yet her aspect is not that of distressing poverty. She might pass unobserved, were it not that deep, bitter sobs are bursting from her heart, nor can all the sympathy of her companion, a girl like herself, but somewhat larger, avail to check her grief. The cause of her sorrow is unknown, but how irresistible is the gush of sympathy which is awakened. The griefs of childhood! What an appeal they always make to the heart. Why is it so?

Childhood is helpless. This may be one source of the sympathy awakened. The helplessness and dependence of the sufferer contrast so painfully with the grief expressed, that the heart is deeply moved. A more mature person has resources within, which may avail him to cope with the ills of life. The strong man may grapple with evil, and become stronger for the struggle. But the helplessness of childhood cannot bear the touch of sorrow.

Childhood is ignorant. This is nearly akin to helplessness. The sufferer sees but a little, before or after. Scarcely past the threshold of life, it can borrow little fortitude either from knowledge or experience. How eagerly, then, does the maturer mind go forth to shield from sorrow the tiny being, to whom life, with all its astounding realities, is as yet a veiled and most mysterious thing.

Childhood is naturally akin to joy. The sight of grief, then, occasions a painful revulsion. The soul of childhood is so formed that happiness seems its native element. There spring up in the heart, in that sweet and plastic season, such free, rich, babbling streams of joy, that all connected therewith are made in a degree happy. How sad and painful, then, is the contrast produced by the presence of grief.

Childhood is destined to sorrow in the future. Most certainly it is. It may grieve now from light causes, but assuredly it will have, in coming life, cause for grief. Who can trace the page of its future history? What of grief, nay, what of doom, may await its footsteps? What of temptation, what of struggle, what, alas! of sin, may be its experience? No mortal can escape sorrow; it is the very condition of its life; but from its premature dominion how do we shrink!

Ignorant, helpless, akin to present joy, and destined to future grief! These we have spoken of as the characteristics of childhood. To the eye of a superior being, do they not belong as well to the race? In the sight of the Creator especially, are not all human beings clothed with these very peculiarities?

To the All-wise are not all ignorant? To the All-powerful is not the strongest helpless? To the Ever-blessed is not the most favored still an heir of sorrow? And yet, does not the All-merciful discover in our deep capacities for happiness that which moves him to unite us to himself? In a word, are not the very properties which we have considered as distinctive of childhood, those, which, appealing to the Divine compassion, called forth the expression of heavenly love? That deep, gushing, irrepressible pity for the grief of childhood; that love that would soothe; that tenderness that would cherish; that sympathy that would fain remove the cause of grief, are truly (is it not so?) faint, yet perfect, emblems of that Divine love to which we owe our hope of salvation?

Again—there are certain circumstances in which the griefs of childhood cease to exert so strong a controlling power over the sympathies of maturer life. This is when they are seen to be disciplinary and ending in an ultimate benefit. Then, fixing our eye clearly on that distant and higher good, we look with calmness on what otherwise might move the heart to responsive sadness, being conscious that, in a very little season, the enlarged, and strengthened, and expanded nature of the child shall itself be glad as it looks back upon its grief. And may it not be thus that our heavenly Parent looks down upon the disciplinary sorrow of humanity; upon the affliction that is for the present not joyous, but grievous, yet afterward yieldeth the peaceable fruits of righteousness—the tribulation that worketh patience, experience, hope, and prepares the soul to be the recipient of the highest good it can enjoy either on earth or in heaven—the Divine love.

M. A. C.

For the Watchman and Reflector.

"BLESSED ARE THE PEACE MAKERS."

Messrs Editors,—In this world how important it is that every professing child of God, should take the Bible as the only unerring guide in all the duties and relations of life. Especially at the present day, when there seems to be so many sources of distraction in the church, should this be the case. When the bitter waters of Marah are flowing in all directions, how important is it to have the peace principles of the Bible, to assuage the bitter streams, and stem the torrent of strife. "Blessed are the peace makers, for they shall be called the children of God." "Deceit is in the heart of them who imagine evil; but to the counsellors of peace is joy." And the fruit of righteousness is sown in peace of them that make peace." We are taught that the "wisdom which is from above," is designed to teach the children of God to love peace; to seek peace from principle; to pursue it eagerly, and to promote it every where. Is it not the experience of every faithful pastor, that a few active, intelligent Christians, whose minds are enriched with Divine wisdom, and whose spirits are imbued with the peaceful principles of the gospel, are an incalculable blessing in a Christian church? Does he not feel that they are the very *salt* and *cement*, the *light* and *life* of society. They cause the interests of Zion, both in public and private, to move smoothly forward. And when compelled to rescue truth from the hands of folly, every word and act is softened and tempered, with "the meekness and gentleness of Christ."

Then what might not Zion accomplish, if all who profess to be her friends, were actuated by this spirit? And ought they not to be? My brother, my sister in the Lord, are you thus actuated? "The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith," and one of the precious blessings which Jehovah has promised to the church is, that "he would make her *officers peace*, and her *exactors righteousness*." "Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."

J. D.

KIND WORDS TO THE ERRING.

The following sketch from Mrs. Wittlesey's Magazine, we value not merely for the interest of the facts detailed, but much more for the importance of the duty illustrated:

In the pleasant village in which I resided, at the time of my narrative, there stood a low tenement under the shadow of an old mansion house, which was usually occupied by some poor family. It looked lonely and comfortless enough in the vicinity of large, substantial buildings surrounded by all the appliances of wealth, and filled with the good things of this life. But there it stood for many a year, the inhabitants moving in and coming out without exciting attention or inquiry. At length it was occupied by a family, consisting of an aged widow, her daughter, and two young children, taking with them unhappily, a ruined reputation, and its frequent attendant, poverty.

They had come from the outskirts of the parish and planted themselves down in our village—the abode of wealth, of good order, propriety, of even goodness, of piety, and just within the reach of the church!

What was to be done? For some weeks no one noticed them, or thought it safe to employ them, as was before customary with the occupants of this poor tenement. Yet there was something in the fact that the poor daughter, in her desolation, had ventured to approach so near with her helpless charge—that old woman her mother, and those two children her nieces. And for what purpose had she come hither to this central spot of light, and morality, and literature, and religion? Apparently it was to gain a livelihood for these dependents, and by her single arm to give them bread and clothing.

It was a providential circumstance, that just at this time I was in want of a washerwoman, and making inquiry the story of this poor girl was related—"But," added my informant, "you cannot employ her; she is so dishonest nothing is safe within her reach."

"Poor thing; has she then, in her despair, been driven to this method of sustaining that trembling old woman and those children of misery? I think I will venture to employ her."

"Well, you may if you please; but I advise you to lock up your stores, and even your cellar. She is a cunning creature, and I would count every article you give her."

That day M. was sent for, and the next morning she made her appearance, looking strong and able to do a good day's work.

At the customary hour, the bell for prayers summoned the family. M. was particularly invited to be present. She sunk into the corner of the room; the Bible was read, and in the prayer that followed, her case was distinctly and tenderly remembered.

The stores were not locked up that day, nor the cellar door fastened, nor even the clothes counted. At night she was well paid, and had a bundle extra to take home to the old mother. Week after week she came. Nothing was lost. We left her alone in the kitchen hour after hour. She went down to the cellar for her soap when she pleased. She saw well filled barrels of meat, and sometimes a good large piece found its way into her bundle at night, but it was never stolen!

One day, as M. stood washing, I said, "Do you never go to meeting?"

"No, ma'am."

"And why not, M.?"

"Because I have nothing to wear."

"What do you need?"

"Oh, only a cloak. I could go if I had one. I have the materials, but can get no one to make it for me."

"Bring it to me, M., and you shall have it made."

The next Sabbath, in the pew nearest the door, sat the poor girl, with a warm cloak and hood.

Not long after this, I drew near to her one day and inquired into the welfare of her soul; for if the soul has cost the blood of the Son of God, is it not worth a *few poor words?* So I said, "M., do you ever think that you must die, and are you prepared for eternity?"

The poor creature stopped her washing and burst into a flood of tears.

"Oh, I am so wretched. I am such a sinner."

"And how long have you felt wretched, M.?"

"Ever since I first entered this house, ma'am. That prayer which your husband offered for me went to my heart. I thought, well, if the minister thinks I am worth praying for, I ought and will pray for myself."

It was true that the Holy Spirit had found a way to the heart of this child of sin, awakening hope in despair. It was not in vain that she had come to pitch her tent so near the droppings of the sanctuary—that she had entered it and listened to the voice of mercy, which reaches from heaven to earth, which now extended its hand to her, removing its heavy load of sin as "far as the east is from the west." It was not long before M. found rest and peace in Christ. Oh, yes, poor M. found it as easily as the Christian friends around her, who now looked kindly upon her, assisting her to bear the ills of life. "Just as easy for M. to lay her burden at his feet and bear a song away," as for any of us.

M. had now enough employment. There was food enough and clothing enough for all. The old grandmother had a nice rocking chair, which a kind neighbor supplied, and a warm rug to sit upon, and such a "lovely comfortable," she said it kept her so warm. The little girls were sent to school; one of them proving a fine scholar, M. determined to educate her! Yes, her five dollars worked out by daily labor would pay for the child at theacademy; and so to the academy she went; and there she continued year after year, pursuing the same course with the best scholars in the village.

Anna grew up a tall, slender girl, and M. looked upon her with delight and gratitude. She was to be the pride and blessing of her old age, and repay her love and care. Every year added to the promise and prospects of the young girl, who was so nobly urging her way forward to usefulness and respectability.

But God had other purposes. Anna was cut down like a flower in the very bloom. A typhus fever laid her low; she lingered a week or two, and died.

It was a dreadful stroke to poor M. She was the next victim. She took the fever, and followed the child of her adoption and hard labor. The poor aged mother did not long survive, but left the world in peaceful hope of a better, through the redemption of Christ Jesus.

The little tenement was now closed up, but what riches of grace had visited its inhabitants!

It is easy to perceive that the instrumentalities in this case were very small. The cost nothing. A kind word, a prayer, a little risk, a little trust!

"No labors or watchings, no hunger, or thirst, or cold, or nakedness." Kind words to the erring, how easy! Punctual payments to the poor laborer, how necessary! A watchful tenderness for the immortal soul for which *Christ died*. Let us not forget *a soul is worth a word! A soul is worth a prayer!*

This story is not even garnished, every syllable is true. The time is short. Let us look to-day over our neighborhood to see if beneath the shadow of the church, the academy, the rich mansion, there may not be a lonely outcast for whom *Christ died!*

DR. PAYSON.

A writer in the Presbyterian adds to a notice of Payson's works the following just commendation of him and his ministry:

All that Payson did may not be safely imitated by others. His machinery for doing good was peculiar, and bore the evident marks of his peculiar mental temperament. There was a great deal of device and "special effort," and sometimes appliances were used that in other hands would have resulted only in failure and contempt; but in this age of busy contrivance, who shall censure the man who tasks his inventive faculties to find out new ways of winning souls to Jesus? In an age of over-abounding worldliness and smooth-shaven formality, and listlessness within and without the pulpit, who does not love to look back upon the flaming track of the Portland apostle, and envy the fiery zeal that at last consumed itself and burned out, a holocaust to God? The church is in little danger of having too many revivals, too many special efforts for saving souls, or too many imitators of Edward Payson.

His sermons have none of the rhetorical flash and fancy—none of the *pyrotechnics* of the pulpit so fashionable in the present day; but there is not a weak, or worthless, or trifling, or meaningless sentence in them. They are simple in style, as one of Dr. Alexander's experimental "talks" to Princeton students in the "Oratory," or to a band of disciples clustered around the communion table. They are saturated with the Bible. They go clear and straight to the conscience of hearer and reader, and "trouble the sluggish 'pool'" of thought within us like the descent of the angel into Bethesda. We have the same proof of their qualities that the world has of the character of Wellington's "Guards" at Waterloo, and that is in the *execution* which they did when brought into action. Blessed, ever blessed be the memory of the man who leaves such a legacy as these "apples of gold in baskets of silver!" His monument shall never crumble. His record is on high. Even up to the right hand of God "his *works* shall follow him."

A MISSIONARY BEFORE A LEGAL TRIBUNAL.

The Missionary Herald for August, furnishes the following report of a judicial examination of Rev. Jonas King, long a missionary of the American Board to Greece. The examination took place May 17th. On the 15th of the same month, Mr. King was called to appear to answer to the charge of proselytism. Some fifty or sixty of his hearers having been before examined as to his teachings, &c. The following questions and replies which the occasion elicited, prove the sagacity of Dr. King, and illustrate the difficulties of missionary labor, within the dominions of the Greek Church:

Question by the Judge. Your name?

Answer. Jonas King.

Quest. Your country?

Ans. United States of America.

Quest. Where born?

Ans. In Hawley.

Quest. Your age?

Ans. About fifty-eight.

Quest. Your religion?

Ans. What is taught in the Word of God. I am a Christian, most orthodox.

Quest. Orthodox?

Ans. If I say "orthodox," it may be supposed by some that I mean to affirm that I am a member of the Eastern church; and so I qualify the epithet, and say "most orthodox."

Quest. Your profession?

Ans. An Evangelist; that is, a preacher of the word of God.

Quest. Do you teach in your house?

Ans. I preach. This I have done in Greece for about twenty-three years.

Quest. When?

Ans. On the Lord's day.

Quest. At what hour?

Ans. At 11 A. M. From 11 to 12.

Quest. What do you preach?

Ans. The word of God, that is, the Scriptures contained in the Old and New Testament, which are recognized by all Christian churches as being the Word of God. This Word I hold in my hand, and endeavor to draw the attention of those present to what it contains, saying, "Thus saith the Lord," and pointing out to them the book, chapter, and verse, where what I said is to be found.

Quest. Have you any other service?

Ans. In the afternoon I have sometimes a service, which consists in reading the Word of God, and in prayer, and some remarks, the object of which is to draw the attention of those present to what Christ teaches.

Quest. Do many attend this service in the afternoon?

Ans. Very few.

Quest. Do you invite people to come to your preaching; or do they come of their own accord?

Ans. In general they come of their own accord. If any ask me if it is permitted to them to come, I always tell them that my house is open, and any one who wishes, is free to come. When I first commenced this service in the time of Capodistria, I invited his particular friend old Mr. Konstantas, and others.

Quest. Our questions relate principally to the last two years.

Ans. During that time, and since the great opposition to my preaching commenced, I have been particularly careful, in general, to avoid inviting people.

Quest. You are accused of having, this year and the last, expressed things to the offence of others, and of having expressed principles, sentiments and opinions, which attack, in general, the bases of religion, and are otherwise injurious to religion. Have you anything to say by way of defence?

Ans. What religion is meant? If it be that of Mohammed, I may be guilty.

Quest. The religion of the oriental orthodox church.

Ans. I have already said that my preaching consists in teaching what is contained in the Scriptures of the Old and New Testament, that is, the word of God, which all the most distinguished early fathers in the Eastern church, especially Chrysostom and Athanasius, declared to be the only school of godliness, the fountain at which all Christians ought to drink; and if the Eastern church acknowledges these sacred Scriptures as the bases of its religion, I cannot be guilty of the charge, for I have said nothing against those bases. As to the superstructure, what has at times been built up on these bases, I have nothing to say at this time. That is quite another question, and what the accusation does not touch. But against the bases themselves, as already explained, I can have said nothing; because I preach that Word which contains them. And, besides, I consider it a sin for any one to preach any thing of his own, and that it is the duty of every one to preach only what is contained in the Word of God.

The Judge then said "The examination is finished."

DISTINGUISHED MEN.

Under this heading the Philadelphia Presbyterian has some pertinent and just remarks. We commend them to the notice of our readers, and specially to those on whom devolves the bestowment of college distinctions:

"We are very apt to judge of collective bodies of men by the few who, by some chance of merit or otherwise, are placed in the conspicuous places and assume the lead. In ecclesiastical matters especially, a few names are often referred to as imparting distinction to a whole church, while the mass are left unnoticed and unknown, as devoid of sufficient merit to attract notice. We know it is regarded as an axiom that real merit cannot remain concealed, but we think there may be exceptions, especially in the case of religious men, who are deeply imbued with the spirit of retiring humility. They may court the shade and shrink from notoriety, although endowed with talents to shine in any station, however elevated. Casual circumstances may impart distinction to a man who, without the *lucky chance*, if we dare use the expression, would never have struggled into light. Men may be puffed into fame, or they may talk themselves into fame, or they may, by the mere force of persevering effort, push themselves into fame. We do not say that distinction, factitiously obtained, will be lasting, although even this is possible; but it may serve for a life-time. It is astonishing how far a little capital will go when ingeniously applied; and it is equally astonishing how large a capital may lie comparatively concealed for want of tact or inclination to display it.

The rules by which we are to determine what constitutes a great man, are not well defined, and hence showy and superficial accomplishments often overtop those which are sterling and substantial. Who can doubt that in the political world men succeed in obtaining prominence, who are incomparably inferior to many who remain in comparative obscurity; and the same may be said of the Church, where the best men may not be the most distinguished. These remarks are not designed to detract from any one's deserved fame, but to suggest the necessity of modifying the rules by which we are accustomed to judge of men. We are not willing that the Presbyterian ministry, to take an example, should be known only through a few names which have gained a deserved or artificial distinction. There is merit which is to be sought for, from its unwillingness to obtrude itself upon public notice.

We have seen those whom we were willing to call great men, of whom the Church seemed to have little knowledge. They were never rendered conspicuous by an honorary degree from a college, and yet they were really doctors in divinity. They were never thought of for a professorship, and yet were deep theologians. They never had honorary appointments to preach special sermons, and yet to their country charges they could preach powerfully and impressively. We have known men who could read the Word of God profitably in the originals, and elicit the true meaning, without making a pretension to learning. We have known the frontier missionary, who scarcely saw a silver dollar in a year, and yet could labor night and day for perishing souls. Humbly clad, with scarcely the necessaries of life, and without any of its luxuries, he could encounter pitiless storms, overflowing streams, perilous night journeys, hard lodgings, and cheerfully preach the gospel to a few here and a few gathered there. We have known the man who was mighty in the Scriptures, and might be said to have every golden word of them treasured in his memory and heart. And we have known, too, the holy minister, whose life was one breathing of prayer and praise, and whose days and nights were spent with God. Were not such men great men? Were they not great in the sight of God? Are not some of them now great in heaven? And yet they were modest and retiring. They were willing to be silent that others might speak. They stood back among the obscure, while others stepped before them.

Surely it is not well, in forming our estimates of ministers, that we should only distinguish those who can, on a set occasion, preach a polished discourse, or who can make a self-possessed speech, or who, with much leisure and opportunity, have acquired more than the ordinary average of learning. We should know those who bear the burden and heat of the day—who walk closely with God and in communion with heaven—who make progress in useful knowledge under the most discouraging circumstances—who is faithful in his parish labors—and who, although struggling with poverty, has a large heart and a ready hand for benevolence. In a sense they are God's *hidden ones*, and we should be glad to know and love them. In our church courts, such men should not be passed by. Their practical wisdom and piety may be greater than those of names of higher note, and should be made available in our councils.

ADVENTURES IN PERSIA.

The last number of the New York Independent contains a letter of uncommon interest from one of its editors, Rev. Dr. Bacon, dated at Mosul, on the 4th of June. It gives a very minute account of the writer's attempt, with his son and the Rev. Mr. Marsh, to cross the mountains of Kurdistan from Mosul to Oroomiah, the perilous adventures they met with on the way, and their final return without being able to reach their destination. Also, in the last number of the N. Y. Observer, there is a letter quite as interesting from the son of Dr. Bacon, giving a similar account of the hair-breadth escapes of himself and party while in the mountains. We condense and extract from the first, remarking by way of preface, that Oroomiah is the residence of large numbers of Nestorian Christians, who at this moment are subjected to the most cruel persecutions under the Government of Persia. In papers received by the very last mail from abroad, we read that orders have been sent into the mountains from Teheran, to have a regiment formed of 1000 Christians, rank and file, and that 300 poor Nestorians, passing from Tabreez to Teflis in search of work, were detained, and forced to enlist. One of three members of the same family, all of whom were thus impressed into service, on saying that he was not strong enough to be a soldier, was tied up to the triangle, compelled to undergo a severe whipping, and then, half mad with the wounds that were festering all over his body, made to parade for half an hour with a heavy musket on his shoulder. After this, he was asked how he relished his first lesson as a soldier of the Shah! On hearing that an order had been issued for the regiment of Christians, Nestorian youths of all classes are stated to have abandoned their homes, and fled to the Ottoman boundaries for protection. Such is the condition of things, as disclosed to us by the last mail, in that region which Dr. Bacon sought to penetrate, and whence he was too happy to escape with his life, after having been abused, robbed, and threatened with murder. Is there no way for Christian nations to put a stop to these deeds of atrocity? But we proceed to the letter.

Dr. Bacon and his party left Mosul on the 21st of May last, just before sunset, crossed the Tigris, rode through the line of mounds that mark the site of Nineveh, and on the 22d, they reached Akkre, a little town in one of the gaps that form an entrance into the Kurdish mountains. This town, though dirty and comfortless, containing a population of 500 families, including thirty Christian ones of the Chaldean and Jacobite sects, is yet embowered among vineyards and gardens, in the midst of fig and pomegranate trees, and unfailing streams. Being delayed here, they attended on Sunday, at sunrise, the morning worship in the Jacobite church, of which an account is given:

We were conducted to the place by a deacon who had been sent to wait upon us. On our arrival, the service immediately began, though we three were at first almost a majority of the congregation. The service was commenced in the church yard, under the open sky, and was continued and concluded in the church—a cavern, partly natural, as I suppose, and partly artificial, in the precipitous side of the mountain. Lessons and prayers, with the exception of a chapter in Arabic, were in the ancient Syriac, of which the priests, the assisting deacons, the worshipping congregation, and we American spectators were all equally ignorant; but as I understood the proceedings, that part which was performed in the open air was the "ante-communion service," and that which was performed within doors was the communion service and mass. The old cavern-sanctuary was dimly lighted with wax candles; in shape the excavation was "cruciform;" and as to the position of the altar, it was duly "orientated." Our friends of the "Ecclesiological Society," would have been delighted to be present, and to hear the chanting of that old Syriac liturgy which lingers among these mountains, a faint and dying echo of the Christianity which was proclaimed here in the primitive ages. I was not unconscious of some sympathy with such feelings as theirs would have been; but when I saw and heard the worship which was offered to the sacramental elements, and the noisy mummery which attended the supposed conversion of those elements into the real body and blood of Christ, I felt a sentiment of mingled pity and disgust, with which I would that those ecclesiological triflers could more profoundly sympathize. During the heat of the day, we resorted, in accordance with a previous arrangement, to the comfortable shade in the garden of a Jacobite deacon, and there Mr. Marsh and our two servants had much religious conversation and discussion with a little company of Jacobites who were glad of an opportunity to learn something about Protestant opinions and practices.

The supposed distance between Akkre and Oroomiah is about six days' journey. On Monday, the 25th, about sunrise, they left the village, and began to scale the first great outwork of the Kurdish mountains. They reached the Zab river that night in company with some Kurds who had joined them during the day. On the 26th, after seven hours of laborious progress, they reached Biyeh, where they found a hospitable reception, having spread their beds on the roof of a house. An adventure is here narrated:

The house which gave us its little flat roof for a resting-place, was built against the hill-side, so that on the rear it was not more than four feet above the ground, and a projecting rock conveniently near served us instead of ladder or staircase. That our baggage might be safe from nocturnal pillagers and "snatchers up of unconsidered trifles," and that we and our men might sleep without any anxiety on that score, we hired an old man of the village to keep watch on the roof through the night. In the course of the night Mr. Marsh was wakened by a low sound of voices in a kind of suppressed conversation. Raising himself a little from the pillow, and propping himself on his elbow, he saw in the starlight several men—he thinks there were six—stealthily approaching the house towards one of the corners where the roof comes nearest to the ground. Observing that he was awake, they suddenly stopped, and after exchanging a few whispers, one of them came upon the roof with his gun in his hand, and without giving any answer to Mr. Marsh, who addressed him in Arabic—to him probably an unknown tongue—he entered into conversation in a low voice with our sentinel, who appears to have been asleep and just then to have waked from his slumber. By this time I had begun to be aware that something was going on around me; and Mr. M. spoke to me, and told me that there was a man upon the roof. Our unwelcome visitor soon descended and went off with his companions. *Khudr*, who had been waked from a profound and well-earned sleep, and who, like the rest of us, was not without alarm at what we had seen, inquired of our sentinel as to the meaning of all this. His report to us was that these were men of the village, who, returning home at a late hour, and perceiving that there had been an arrival of strangers, were curious to inquire about us. Satisfied with this explanation, we slept on till morning.

In the morning, another story was told them, that the men were from the next village, and intended to kill them. After long and serious consultation among themselves and with their guide, they determined to go on. At a distance of two hours from Biyeh, by the base of a projecting ledge of rocks, an armed party of six men were waiting to receive them.

They first addressed our guide, and seemed disposed to quarrel with him for having taken us under his protection. It was explained to them that we were going to the *agha*; but after a brief conversation between them on one side, and the muleteers and *Khudr* on the other, they refused to let us pass without a present, or *bukhshish*, of fifty piastres, a little more than two dollars. This we consented to give them, glad to escape at so cheap a rate; but we stipulated with them, and they accepted our proposal, that in return for our *bukhshish* they should escort us to the *agha*. But here arose a new difficulty. We had not so much money in our pockets, and all that we and *Khudr* could make out was less than twenty piastres. The remainder of our travelling money was packed away among our luggage. We feared to unload a mule in the presence of such persons, whose forbearance was not likely to be proof against much temptation. Our proposal to pay a part of the money in advance, and the remainder on our arrival at the *agha's* house, was fiercely rejected, and while we were consulting for a moment among ourselves, they hastily primed and cocked their guns; three of them placed themselves in the narrowest part of the pass before us, and the other three leaped behind the rock, which served them as a parapet, and resting their long guns on the rock with a grin of fiendish gladness, took aim at us. Negotiation was obviously at an end. We gave them to understand that we surrendered, and immediately prepared to unload the mule in order to get at the writing case in which our money was deposited. In this emergency our chief muleteer, *Mohammed*, who had at first declined rendering us any such aid, offered to loan us as much as would make up the fifty piastres; and the matter being thus adjusted, we set forward under the charge of our stipendiary cohort.

After a while, the village of Melul agha was approached. Near it, in an isolated position, stood a castle, or small rectangular stone building. Men, women and children came out to this castle to see them, apparently under great excitement.

We came to the platform before the door, and while we were in the act of dismounting, the rapacious scoundrels flew upon our two servants, tore from them the arms that were attached to their persons, slashing the straps and belts with their daggers, seized every thing that was in their pockets or girdles, stripped from their heads the caps which they wore bound round with handkerchiefs like turbans,—and all in a twinkling. At the same moment another snatched a handkerchief from the pocket of Mr. Marsh's linen coat, tearing out in his violence the buttonhole into which the corner of it was fastened, while still another tore the umbrella from the hand of my son. This was evidently a perilous place to come to; but on the appearance of the lord of the castle *Melul agha*, the process of stripping us was suddenly arrested, and something like order was restored. He was taller, and evidently stronger than any of his men, with some marks of superiority in his aspect and bearing. This was the *agha* to whom we had come for protection on our journey, and behold we were at the mercy of a band of savage robbers.

The chief directed them to a place under a spreading mulberry tree. It was noon-day. The savages kept near them. Soon, the guide came, and said the savages intended to kill them. They at once decided upon their course, and sent for the *agha*. The moment of suspense was favorable for prayer.

Not wishing to attract the attention of our Moslem captors, we made only a slight change of position, and our supplications were offered in a voice which none of them could hear. With one voice and mind, we committed ourselves to the power, the care, the loving kindness of a redeeming God, to live or to die as his wisdom should determine. We prayed that if it were consistent with his counsels, we might be delivered out of the hands of these unreasonable and wicked men; and that he in whose hand are the hearts of men, and who can turn them as the rivers of water are turned, would so influence their thoughts, dividing their minds and turning their counsel into foolishness, as to baffle their purpose and procure our deliverance. If we were then and there to die, we would die trusting in Christ and saying, Lord Jesus receive our spirits; and we prayed that whatever should befall us might turn out for the furtherance of the gospel. We prayed for the dear ones far away, bound to us by the tenderest ties of human affection, whose faces, perhaps, we were never again to see among the living. For all their welfare, temporal and eternal, we committed them to our covenant God. We prayed for the dear churches in our native land in which we were specially interested, and for the universal kingdom of Christ. We prayed for these dark mountains, full of the habitations of cruelty, that the dayspring from on high might visit them, and that even the men that were thirsting for our blood might put on the nature of the lamb, and learn to sit at the feet of Jesus.

The guide returned. The Agha could not come until the cool of the day. So, with the best mind they could, they prepared their dinner. An incident during their repast brought the Agha suddenly among them.

He came striding up from the castle, and having satisfied himself as to the medicine-box, proceeded to search the bag from which it had been taken, and then required us to open all our luggage. In Mr. Marsh's writing-case was a bag containing a thousand piastres, (about $43 50,) all that remained of the money we had taken for our journey. In my own writing-case were sixty piastres belonging to Khudr.—These two sums of money, two razors, a very large pocket-knife, and a few handkerchiefs, and similar articles, he took into his possession. He then directed us to pack up our goods again, which we did with all practicable expedition, for his light-fingered followers hung around in a cloud seizing whatever they could touch when his eye was not upon them. After this, he and his principal men sat down on the rock just behind us and above us, and under the same shade which protected us. Our dinner was brought and we proceeded with the eating of it, while they were evi-

dently engaged in some grave debate of which we knew that we were the subject. We had concluded our repast before they had concluded their debate, though we were by no means in a hurry with our eating. After a while clouds suddenly gathered above us; there was a growl of thunder; and a brief but heavy shower drove the council into the castle, while we found such shelter as we could under a huge felt garment belonging to one of our muleteers.

The guide was summoned before the council, and, with a dagger at his throat, was questioned as to what had been done with the rest of the money. He assured the council he knew of no other money. The chief again came out, when their baggage underwent a new search. No money being found, other property was freely appropriated. At last, in the afternoon, they were sent off in company with a guard of five armed men, and one old man unarmed. Near sunset, the party arrived at Yedilbeh, a little village enclosed on all sides by mountains. There, Mullah Mustafa came out to meet them, and conduct them to his house.

Having seen our *buyuruldeh* he remarked that *Melul agha* had committed a very great error, that he would read over the document at his leisure, and in the morning would consult with us as to what should be done for our safety. We felt that God had wrought for us a wonderful deliverance; and we could not resist the belief that He would complete the work which he had begun. Our two *rayah* servants had been in no less peril than ourselves; and *Ablahad* was so overcome with the joy of his escape that he lay down upon the heap of our luggage, and rolled and shook himself with hysteric laughter.

We lay down and slept that night without any apprehension of danger; and most profound and refreshing were our slumbers. At the earliest hour in the morning we were honored with a visit from our host, who withdrew us to a corner, and in low, half-whispered tones, informed us, through our interpreter, that two of our mules and one of the donkeys had been stolen in the night, but that he was confident he should be able to get them back in the course of that day. He then asked us about our plans. We told him that we preferred going through to Oroomiah, which was as near as Mosul; but if we could not proceed in safety we wanted to return. He said that messages had been sent to the chiefs in every direction to kill us—that on the road to Oroomiah he could go with us for one day's journey, but beyond that would be unable to secure our safety—that if we chose to return, he would go with us a part of the way, and would send his brother to accompany us till we should be out of danger. Our determination was soon made. The next morning, if our animals could be recovered, we were to begin our retreat towards Akkre.

On the 30th, the party started before sunrise, Mullah Mustafa accompanying them on a mule. In four or five hours, they came to the village of another *Agha*. The following took place:

Persian carpets were brought and spread in the shade upon a bed of pebbles, under which a little rill of water constantly flowed without rising to the surface. The Mullah took a somewhat elevated seat, and at a sign from him we seated ourselves in oriental fashion, (first taking off our boots) upon one of the carpets. Milk and leffen were brought, which Khudr had purchased for us, and with the aid of bread and honey, we made a comfortable lunch, perfectly unconscious of any danger. We were surrounded, indeed, by a circle of Kurds with their daggers in their belts, one of whom, a young man with a scar across his nose and upper lip, giving him a very unamiable expression, and with several precious stones (or imitations) in the hilt of his dagger, we presumed to be the agha. We saw that we were regarded by them with truculent looks, and that many earnest words were passing between them and the Mullah, but we had no doubt of his fidelity, and as we knew not one word of what they were saying, we felt no alarm. After a while another party came, and with them a still younger chief, more elegantly dressed than the first, with his silver-hilted dagger in his silver sheath, with the same scar across his upper lip, and the same general cast of features, but with a languid and dandified air, as if he had spent the flower of his youth in reading novels. On their arrival the discussion was renewed, and proceeded as before. At last came the agha himself, Khan Abdullah, a villainous looking old man, with his gray beard dyed red—and took a seat beside our friend the Mullah. As he looked toward me, I caught his eye and saluted him. With an ungracious look he returned the salute, and we all rose and paid our respects. After a protracted conversation between him and our friend, Khudr was called; and through him Khan Abdullah informed us that if we had come alone he would have killed us; but that the friendship and presence of Mullah Mustafa was our protection. After this, the private conversation was renewed; Khudr was made a party to it: I saw a paper passing from hand to hand; things were evidently on a confidential basis. Presently I was formally requested to exercise my medical science and skill for the benefit of the agha's son—the pensive and interesting dandy above mentioned. It proved to be a case of chronic dyspepsia, and I gave such advice and medicine as the circumstances would permit—teaching the young gentleman, withal, the technical name of his disease; which he pronounced with great satisfaction, though in a drawling young-England style. The agha regretted that we could not stay several days, so that he might show us suitable honor—told us that if he had known we were Mr. Rassam's friends, he would have gone with an armed force and delivered us out of Melul agha's power—and concluded with offering us coffee, which we accepted, and which, after some delay, was served in elegant cups and holders.

Watchman & Reflector.

BOSTON, THURSDAY, AUGUST 14, 1851.

"FALLING BACK ON NATURE."

LAST week we had occasion to notice the sentiment of a Transcendental lecturer on the identity of labor and religion. Another sentiment from the same source is worthy of notice. It relates to the most important of all subjects—the true ground of a man's hope as to future and eternal happiness. After ridiculing the idea of an expiatory atonement as the relic of a barbarous age, and aiming to show the fallacy of a sinner's being justified by the merit of another, he broke forth into splendid declamation on the goodness of God as exhibited in creation, and exhorted his hearers to "fall back on nature," to live good lives, to rest on *absolute religion*, and trust in that benign power which is developed in the harmonies of the universe. "This," said he, "is the doctrine of Jesus. Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet Solomon, in all his glory, was not arrayed like one of these. If God so clothe them with beauty, will he not much more care for you, ye children of immortality?"

On listening to these expressions, we were led to reflect on the mental condition of multitudes around us, whose hopes for eternity rest on vague notions of the Divine goodness; who, though they may not, with the Pantheist, cherish the sentiment of nature-worship, yet slight Christ's gospel, and "fall back on nature" for spiritual support. We remember well the remark of a highly educated lady who had been reared under the ministrations of Unitarianism, and who would not allow herself to be ranked with Transcendentalists: "If ever," she observed, "a doubt in regard to my happiness in the future world flit across my mind, it is dispelled by recalling the memory of one of those lovely landscapes which charm the eye amidst the hills of Berkshire, or by a walk in my flower garden, where every stem, and leaf, and petal, is eloquent of the Creator's goodness."

This view of the teachings of nature has its learned expounders as well as its poets, to whom it is the whole of religion. They say that the heavens declare it, that "day unto day uttereth speech of it," that the birds of the air sing of it, and the hum of the insect is a hymn of joy. From all the heights and depths of this glorious creation, celestial voices come to us, declaring that "God is love." That character, so attested throughout infinity by beauty, order, harmony and benignant laws, is a sufficient foundation for our confidence that all things shall work together for our ultimate felicity.

To every enlightened Christian, nothing is more obvious than that such a foundation for the hopes of man is altogether different from that which God has revealed to us in the gospel. For there, the interposition of Divine grace in the atonement of Christ is the only ground on which we are encouraged to depend. "No other foundation can any man lay than that is laid." A very babe in Christ feels the truth of this. This truth, too, every Christian should be able to illustrate and enforce. And in its behalf, the man who talks of "falling back on nature" should be urged to consider that throughout the whole realm of nature, so resplendent with results worthy of the almighty Worker, everything yields a *perfect obedience* to his law; every element of power, every orb of the sky, every particle of matter. From this obedience to law springs all the glory of the "spangled mystery" above us, and all the charms of the earth around us. Every flower takes its shape and color, every fruit its flavor, every crystal its peculiar form and brilliancy, from *perfect obedience to the Divine law*. No where in the realm of nature is there a refractory planet prone to swerve from its appointed course, nor a drop of water in the deepest caves of earth loth to yield its full tribute in rearing the sparry architecture of those subterranean realms. Every where we behold "the perfection of beauty" just because there is perfect obedience to the law of the Creator.

Now, how can we reason from these glorious results, produced by perfect obedience to law, to happy and glorious issues in this moral realm to which we belong, wherein there prevails a constant *disobedience* to law? How can we look for analogous effects where an analogous cause does not exist? We can easily see that in the natural world the slightest deviation from law would work a ruin inconceivably great. If a single planet should transgress in the least degree the law which regulates its orbit, the balance of nature would be destroyed, and the orb that shone in splendor would drive upon destruction. In that part of God's moral dominion where perfect bliss abounds, and of which the Scriptures speak to us so much under the name of heaven, we are assured that there is no sin; every creature obeys perfectly; every affection is right; and "angels that excel in strength do His will, hearkening to the voice of His word." Perfect obedience to law is the foundation on which is built the superstructure of celestial happiness; but how is it possible to infer from this the ultimate felicity of this part of the moral universe, where opposite principles triumph, where the Divine law is broken, where every heart is inclined to break it, where even mercy is abused, and where the supreme love of self is the reigning law of action?

Evidently, then, the goodness of God, as displayed in the realm of nature and in all the happiness of the heavenly world, is no foundation for the hopes of a fallen being. So far from that, a clear, impressive view of it is adapted, apart from the light of the gospel, to fill such a being with despair; for if, as he looks above and around him, he sees that perfect obedience to law is the essential cause of all the happiness which that goodness produces, and sees that in his own fallen nature *that cause does not exist*, his necessary conclusion from the premises before him must be, that there is no foundation whatsoever laid for the welfare of transgressors and that the very law which is sure to produce good to the obedient, must be equally sure to produce evil to the disobedient. And here, the *immutability* of God's character stands out to view as a solid argument against admitting the thought that his goodness, manifest in his works, furnishes the least ground of hope that a disobedient spirit can ever be restored or made happy.

Considerations like these show us the absolute necessity of a GOSPEL, revealing in a manner that is supernatural, the interposition of sovereign Mercy.—Hence it is that we are so constantly urged in the New Testament not to build the fabric of our hopes on any foundation which man has laid, but to depend on that which God himself has laid—that which is found, not in the regular operation of any known law, but in the work of sovereign, self-moved grace, by which a sinner's escape from the legal penalty of sin is made consistent with the law's integrity, and his heart is restored to a harmony with its spirit. For the moral law was held up both by Moses and by Christ, not to encourage in any fallen man the thought that he could be saved by inheriting the rewards of obedience, but rather that he might mourn that he is so far fallen from its requirement; might look for some new foundation for his confidence, and hail with joy an all-sufficient atonement. Thus the law became "our schoolmaster to bring us to Christ," that we might be justified by a moral union with Him, whose self-offered propitiation for sin declared the evil of sin and the Divine displeasure against it, as much as would have been done by the penalty itself had it fallen fully on every transgressor; and so, removing the grand obstacle which stood against the pardon of the penitent, sent its appeal of love to the heart of every sinner, to win at once its affections, its faith and its gratitude. When this is accomplished in any case, the soul is restored to God; it is "created anew," and the heart beats with the pulsations of a new spiritual life.

It becomes every one, however, to remember that it is not merely the approaching, or admiring this foundation that will save him, but actually building upon it. Many have perished near it and on all sides of it. Many have dashed themselves in ruinous opposition against it. "Whosoever shall fall upon it shall be broken; but on whomsoever it shall fall, it will grind him to powder." To build on Christ alone requires an humble spirit. To preach him as an example of goodness, a model of virtue, contains in it nothing to offend the self-esteem of infidels; but to preach him as the only foundation of hope for eternity, strikes at the root of every man's cherished pride.—But then, as surely as there is holiness in the law, or grace in the gospel, or truth in God, there is salvation in no other. The Jewish Sanhedrim railed at this testimony when they heard it from the lips of the apostle Peter; there are many "wise and prudent" who revile it now; nevertheless, "hath not God made foolish the wisdom of this world?" "The Greeks" still seek after wisdom, and, like the philosophers of old, "fall back on nature;" but we preach Christ crucified, to them who are called, both Jews and Greeks, "the power of God and the wisdom of God."

RELIGIOUS ACTIVITY.

AT the close of the first century, a message was sent from heaven, through "the beloved disciple," who was then in exile at Patmos, to the church of Ephesus; and it is instructive to observe that the first commendation bestowed by the Saviour on that church, was called forth by her religious activity. He says, "*I know thy works*;" by which expression he does not mean merely that they were living irreproachably among their fellow citizens, that they were just in their dealings and kind in their intercourse, but that in addition to this, they were exerting a positive influence on those around them, and developing the power of a genuine Christian character.

To live inoffensively, to be harmless without rebuke, was undoubtedly the aim of these early Christians; but the praise which they received from heaven was on account of their *combining* this with a fervent zeal for truth, with incessant efforts for its extension; because they had "labored and had not fainted." They were like those brethren "scattered abroad" who were addressed by the apostle Peter; Christians of "a lively hope," who had identified their fortunes with those of Christ's kingdom; who felt a wish to live on earth more for that kingdom's sake than for their own, and who, as to their subjects of thought, their objects of interest, and their joyous expectations, lived far above the world. Their religion had vitality. It made them profoundly happy. It filled their hearts, and from the abundance of their hearts their tongues spake. In their case, the kingdom of heaven began on earth. They were *citizens* of the New Jerusalem, and its affairs so engaged their affections, as to form the business of every-day life. It was no special task for them to speak a word for Christ, to plan, to toil, so as to win a soul to him—to give up time, or thought, or property, for his cause. They loved each other for his sake; they could recognize each other without any secret signs or pass-words; their religion made an impression, not by its outward ceremonies, by any peculiar garb, or tone, (like those assumed by religious orders in Europe,) but by the energy of its spirit, and by the winning lives of those who represented it.

In the palmy days of the Ephesian church, none would ever have thought of discussing such a question as has been mooted in some places where scholastic theology has moulded opinion—whether it were more necessary to salvation to have faith without works, or works without faith; any more than the question which is the more important in the system of the universe, life without motion, or motion without life? Where there is real faith in the heart, it will be sure to work by love, to prove itself by words and deeds, by noble aims, by self-denials and by sacrifices.

RELIGIOUS EDUCATION.

IN the education of youth, there is scarcely any deficiency so great as that which relates to instruction in the evidences of Christianity. The children of Christian parents grow up with a traditionary belief in the Scriptures, but they are so rarely led to give a reason for that belief, that it is not uncommon to see them reel beneath the weakest assaults of infidelity. The oft-repeated arguments of unbelievers are clothed with an aspect of novelty, and take them by surprise. Parents should see to it that Christianity has a hold, not upon the sympathies of their offspring, but also upon their intellectual convictions.

These remarks are suggested to us by the well-timed effort of a gifted lady to meet this want by a contribution of her pen. We refer to a volume recently published by Gould and Lincoln, entitled "The Guiding Star; or the Bible God's Message," by Louisa Payson Hopkins. It is designed for the family, and may be of use in the Sabbath school. The style is adapted to interest youthful minds, and great truths are communicated with remarkable simplicity. The subject is one of great moment, and deserves more attention than it has received, "lest Satan get the advantage of us."

AN INFALLIBLE CHURCH.

THE New York Recorder has a long article on the recent action of the First Baptist church in that city, excluding the Tabernacle church from Christian fellowship. The article gives information which has an important bearing on the whole question upon which the two churches are at issue. It appears that the Council, which has already been fully noticed, was not called and did not act until the First church was invited and urged to join in its deliberations, and to bring its influence and testimony to modify, if not to decide, the Council's conclusions. This the First church refused to do. It had thrown the brethren excluded out of its fellowship, and would not allow them, except at its own option, the privilege of an appeal to a Council of impartial Christian brethren. It would treat only with neglect and contumely the action of a sister church of high standing, expressing its desire through a Committee, of which Dea. Colgate was Chairman. The mark of excision was upon the excluded members never to be removed except by the independent action of the body which had affixed it. They could have no redress but through the mercy and tender relentings of those who had cast them out as no longer of them.

This whole case sheds new light upon the right and wrong involved in church action. It is true, the authority of the church is higher than that of the individual. No member of the church can rightfully, on questions of polity and discipline, oppose and overrule her judgment by his own. Still, he has the right of appeal; otherwise, Councils for ecclesiastical adjudication can be of no possible utility. The very nature of a Council, comprised of brethren of different churches, lies in the fact that such a body is sometimes necessary, and why necessary if the action of individual churches is never wrong?

It may be urged that the error, in the case of the brethren excluded by the First church in New York, lay in their not seeking restoration to the body which had cast them out. We cannot think, however, that the general rule, which shuts up the excluded to the necessity of regaining a standing in the church to which they belonged, is unexceptional. There may be circumstances so evincive of prejudice and wrong as to cause in men, conscious of deep injury, a feeling of preference to remain out of the church altogether rather than to seek to be restored to a place in one which has lost their confidence. Obviously the church may forfeit this confidence as well as the individual. When this has been done, it is natural that admission should be sought into another church. That church, acting in the true spirit of ecclesiastical sisterhood, will not receive the excluded as other members are received, but will endeavor to ascertain their character, the ground on which they were disfellowshipped, and, if a Council be judged necessary—as it will be—the church appealed to will call such Council conjointly with the church to which the excluded belonged, or at least, will include such church in the call, asking her to bring forth, for the decision of impartial brethren, all the light and testimony, bearing upon the case in hand, of which she is in possession.

When a church casts out members, and refuses to them all redress except such as she may see fit to prescribe, her obvious assumption in all is that of *her own infallibility*. Large as is our confidence in Baptist ecclesiastical polity, we are no believers in an infallible Baptist church. Evidence is not wanting that the Popish spirit, which is inherent in human nature, has other centres for its fulminations besides Rome or the Vatican.

IS THIS COUNTRY PROTESTANT?

WM. E. ROBINSON, Esq., in his recent oration before the Psi Upsilon Fraternity of Hamilton College, undertook to prove, by copious statistics, that this country is not Anglo Saxon, meaning that its people, and the people of England, are not one in origin, religion, and language. He went about this herculean task with as much *sang froid* as he exhibits in his correspondence with the Tribune. It is not probable, however, that he has succeeded in convincing many of the correctness of his position, however he may have satisfied his own mind that the American nation has an Irish origin, history, and destiny. Mr. Robinson is himself Irish in extraction, as any one would discover at once from the style of his oratory, and the exuberance of his rhetoric. No man knows better than he how to illustrate, in his own manner and matter, the peculiarities of Irish character. He is a Celt in about every thing but citizenship; which last fact we are happy to acknowledge, because he is really a scholar of varied accomplishments, and withal a genuine lover of American principles, as all graduates of Yale are bound to be. He is a man of infinite humor, like all true Irishmen, and one that will have his joke, even if it be at the expense of censure to a friend, or of compliment to himself. A specimen of the latter peculiarity is now before us. He made a speech at the late meeting of the Alumni Association of Yale, and he thus refers to it in his *Richelieu* letter to the Tribune. "Rev. Mr. Dutton made a remark," he writes, "that Yale was the mother of children from all parts of the world, and that a representative of the Irish element was present. The "element" replied; but as I never saw the gentleman, except when he was casting reflections on me, I shall not report his speech." With this *coup d'œil* of the orator's Irish propensity to *joke*, some may think that he was at his old trick before the congregated wisdom of Hamilton, and that he was about as serious in his effort to *de-Anglicise* this nation, and make it *Celtic*, as we once thought him to be, on hearing him intimate, with a breadth and archness of leer that none but an Irishman could put on, that Adam and Eve spoke Irish!

We propose, at this time, to notice Mr. Robinson's oration only in one particular. He says he does not think it correct to call this country Protestant, and assigns for his reason, that he believes the Catholics are more numerous than any *other* religious denomination in our land. Putting the Catholics down at 3,000,000, as claimed by the Catholic hierarchy, or at 1,231,300 communicants, as conceded by a Protestant authority, he adds together the Methodists, Presbyterians, Universalists, Episcopalians, and Unitarians, and makes 2,234,704 in all, saying nothing about the large denomination of Baptists, nor about the various other sects that are almost as thick in this land "as leaves in Vallambrosa shed." Yet, on this his own showing, these five denominations nearly equal the Catholics claimed by the Romanists themselves, while they nearly double the number given by the Protestant authority he cites. Now let us take the American Almanac—that for the present year—generally admitted to be high authority in all matters of statistics. In this, we find that 29 different denominations, all that are given, have 4,558,168 communicants; and of these, the Catholics have 1,223,350, or but little more than *one quarter* of the whole. We find also, that there are 30,217 churches, of which only 1,073, or less than 1-29th, are Catholic; and 26,688 ministers, of which the Catholics have 1,081, or less than 1-24th of the whole. Why, the Regular Baptists, whom Mr. Robinson did not think it worth while to notice in his table, are put down at 686,807 communicants, or more than one-half the whole number of Catholics, having 8,406 churches, or about *eight times* the number of Catholic churches, and 5,142 ministers, or nearly *five times* the number of Catholic ministers. A writer in the Tribune of the 5th inst., takes Mr. Robinson to do for his strange mode of showing that Anglo Saxonism is not Americanism, and he states the whole number of Protestants in this country to be 3,500,329, and that of the Catholics to be 1,231,300, being a Protestant majority of 2,269,029. He refers also to the present population of the country—23,000,000—and, giving the Catholics the 3,000,000 which they claim, gets 20,000,000 for all other denominations. "It is safe to say," he adds, "that 12,000,000 are as truly Protestant as to say that there are 3,000,000 of Catholics, so that a comparison in this general way would be more fatal to W. E. Robinson's opinion than it would be in a particular comparison." Mr. Robinson said he "would not discuss any religious topic," but that he "referred to it only in connection with the assertion that we are Anglo Saxon, both assertions being wrong," leaving the matter, with these exceptions, "to the theologians." It is unfortunate for his reputation, that he did not leave his statistics to the same class, or at least where he found them, as in that case he would not have put himself at fault by his comparison, nor have made himself ridiculous by expressing the belief that it is not correct to call this country Protestant.

LUTHER'S MISTAKE.

In Dr. Henry's "Life and Times of Calvin," recently published, there are several allusions to Luther, and among them is the following significant paragraph in relation to his violence in controversy, and its bad effects on the cause of Protestantism in Italy:

"Several Italian congregations now existed; and between the years 1530—40, public assemblies of the Protestants were allowed in Venice. The Venetians still continued their attachment to Luther; but when he wrote to his followers in their city with such impetuosity against the Zwinglians, and said, 'the Papists are rather to be borne with than these,' the Italians were divided into two parties by his violent views, and the Protestant cause was weakened. Thence also it happened that the Italians, naturally lively and subtle, quickly formed new systems and sects, (as for example the Anti-trinitarians, who had subsequently much to do with Calvin,) and were, in consequence, easily attacked and overcome."

Some have defended Luther's controversial violence, by saying that the age needed it. But the truth is, no age needs it. "The wisdom that cometh from above is *gentle*." The apostolic direction is, "Be gentle unto all men, in meekness instructing those that oppose themselves." The lessons of history on this point are very instructive. Had Luther possessed the meekness and wisdom of Whitfield or Wesley, the condition of Italy, at this day, might have been very different from what it now is. "The wrath of man worketh not the righteousness of God."

THE PEACE CONGRESS.

FIRST DAY.

THIS body met in London on the 22d ult. Exeter Hall was extremely crowded. Distinguished persons were present from various nations. The delegates for England comprised upwards of a thousand names, including members of Parliament, literary and scientific men, and more than 200 Episcopalian and dissenting ministers. Sir David Brewster presided. Among the vice presidents were Hon. John N. Miles and Hon. Mr. Jackson, for the United States; M. M. Cormenin and Say, for France; Prof. Ran, of Heidelberg, for Germany; M. Visschers, for Belgium, Richard Cobden, M. P. and Charles Hindley, M. P. for England. The first resolution declared it to be the special and solemn duty of all ministers of religion, instructors of youth, and conductors of the press, to employ their influence in the diffusion of pacific principles and sentiments, and in eradicating from the minds of men those hereditary animosities and political and commercial jealousies, which have been, too often, the cause of disastrous wars. To this resolution, Revs. J. A. James, Brock and Aspinwall, of England, M. A. Coquerel, of Paris, Don Marrano Cubi, a Spanish gentleman, M. Jules Delbruck, Directeur de la Revue d'Education Nouvelle, and Mr. Cobden, spoke eloquently. The second resolution, which was supported ably by M. Auguste Visschers, of Brussels, Rev. Dr. Beckwith, Secretary to the American Peace Society, and Rev. John Burnet, declared that, as the sword can settle no question or principles of equity and right, it is the duty of governments to refer such differences arising between them, as cannot be otherwise amicably adjusted, to the decision of competent and impartial arbitrators. Both resolutions were unanimously adopted.

SECOND DAY.

The second day's proceedings brought out as large an attendance as those of the first day. Letters were read from distinguished foreigners who could not attend. Mr. Cobden moved the first resolution, to the effect that the standing armaments, with which the governments of Europe menace each other, amid professions of mutual friendship and confidence, being a prolific source of social immorality, financial embarrassment, and national suffering, while they excite constant disquietude and irritation among the nations, the Peace Congress would earnestly urge upon them the imperative necessity of entering upon a system of international disarmament. Mr. Cobden, in the course of his very impressive speech, combatted the common notion that it is necessary in time of peace to prepare for war. He had no fears of any of the great continental nations going to war, unless, in preparing for such an event, by increasing their armies from 3,000,000 to 4,000,000 bayonets, it might happen that the nation which had to support them, in the agony and distress of their suffering, might become indifferent whether the soldiers were brought into conflict or not. By augmenting troops, they would not prevent war, but be driven into it because of their armament. Among other striking facts, he stated that the military preparations of England, consisted of £6,000,000 worth of military stores, 20,000 pieces of cannon, 100 ships of the line, afloat or in dock, 30,000,000 musket cartridges, 140, 000 pikes, and 1,200,000 sand-bags. M. de Ponterie, of Paris, Messrs. Ewart and McGregor, members of Parliament, and M. Jose Segundo, Prof. of Political Economy at Madrid, also supported the resolution. The second resolution declared that the intervention, by threatened or actual violence, of one country in the internal politics of another, is a frequent cause of bitter and desolating wars, and that the right of every state to regulate its own affairs, should be held absolute and inviolate. Both resolutions were adopted.

THIRD DAY.

The third days' proceedings were such as to keep up a profound interest in the large assemblage. Fifteen working men from Paris, representing as many trades, were introduced, as there by subscription, such men as Lamartine, Victor Hugo, Emile Girardin, and others, having defrayed their expenses. One of this deputation, Pierre Vinsard, addressed the Congress in French, urging, with great earnestness, that, if war be an evil, it is especially so to the working classes, because they are called upon to bear the burthen of the cost, and are placed in the front ranks to sustain the enemy's fire. After remarks from Dr. Krutzwach, of Frankfort, Mr. Hindley, M. P., and the Rev. Mr. Richard, a resolution was discussed and unanimously adopted, emphatically condemning the system of negotiating loans for the prosecution of war, or the maintenance of war-like armaments, as immoral in principle, and disastrous in operation. The resolution was warmly supported by Messrs. Cobden, J. S. Buckingham, M. Jules Avigdon, and others. Mr. Samuel Gurney, who said he was one of the guilty capitalists interested in the funding system of the country, fully concurred in the terms of the resolution, but was not prepared to agree in all that had been said upon it. A resolution was moved by M. Cormenin, and unanimously agreed to, recommending that the members of peace societies, in all constitutional countries, use their influence to return to their respective parliaments, representatives who are friends of peace, and prepared to support, by their votes, measures for the diminution of the numbers of men employed in, and the amount of money expended for, war purposes. Mr. Elihu Burritt proposed, and supported by a very elaborate argument, a resolution urging all the friends of peace to prepare public opinion, in their respective countries, with a view to the formation of an authoritative code of international law. M. Hippolyte Peut, in French, M. Coignet, a manufacturer of Lyons, F. Bouvet, a member of the French Assembly, and Dr. Schenzer, of Vienna, ably sustained the resolution. M. Coignet, in honor of the people of England who had been the means of bringing together so magnificent an assembly for the purpose of putting an end to the miseries of war, begged permission to pronounce the words "VIVE L'ANGLETERRE." On the instant, the whole body of foreigners on the platform rose up, and testified their approval of the sentiment, by the most enthusiastic shouts. The next resolution, which was carried by acclamation, pronounced the EXHIBITION OF THE INDUSTRY OF ALL NATIONS eminently calculated to promote the establishment of Peace, by removing misapprehensions and prejudices, and inspiring mutual respect. After voting to hold a Congress of Peace next year at a time and place to be fixed by the committee, and listening to a few parting and congratulatory remarks from Sir David Brewster, the Congress adjourned.

It is safe to say that this three days' Congress has very greatly advanced the cause of Peace throughout the world. There was an array of choice spirits from political, moral, and religious spheres, that is not often found concentrated in one focus. May the light thus sent forth, be for the healing of the nations!

EASTERN N. B. BAPTIST ASSOCIATION.

WE have inadvertently failed to notice the session of this body which closed its labors at St. Martins on the evening of the 8th ult. From the report in the St. John Christian Visitor, we are happy to learn that the Association on the whole was a very encouraging one, nothing having occurred to interrupt for a moment the perfect harmony and unanimity which characterized all the proceedings. The interest in behalf of those objects, upon which the prosperity and progress of our denomination in New Brunswick depends, is stated to be very evidently increasing. Many of the letters read gave joyful tidings. To the churches in Springfield, Point de Bute, and Moncton, one hundred and seventy have been added by baptism, sixty-five by letter, and six by restoration. Three new churches were reported. Reports were made on Foreign Missions, Education, the Bible Question, the Union Society, Domestic Missions, Colportage, the circulation of the Visitor, Sabbath Schools, and interesting discussions elicited thereon. It was recommended that the Board of Foreign Missions be requested to consider the propriety of entering into connection, either with the American Baptist Missionary Union, or the English Baptist Missionary Society, so that any missionaries sent form the Provinces may be placed under the direction of one of those societies. It was determined to enlarge the sphere of Domestic Missions, by placing at least one missionary on the Gulf shore as soon as possible, and one among the French in the eastern part of the Province. A colporteur has been, for nine months past, successfully prosecuting the work of visiting families, and distributing religious books and tracts. Unmingled approval was expressed of the editorial management of the Christian Visitor, to which nearly three hundred new subscribers were added within the previous two months, and the Association declared that, as a denominational periodical, it commands, and fully deserves, entire confidence. Resolutions were adopted, taking special note of the Providence of God, which has removed the Rev. Alexander McDonald, a faithful and diligent minister of Jesus Christ, and the Rev. Edward Manning, who, more than half a century since, was providentially directed to plant the Baptist standard in many places, where are now large and respectable churches. A circular letter, directed to the churches composing the Eastern New Brunswick Baptist Association, was adopted. It seeks to impress on the churches the *necessity of activity in the cause of God*, and avers, if each should pray for, and cultivate a missionary spirit, and be constantly agitating such questions as these—"What can be done to promote the reign of pure and undefiled religion in the midst of us? What to secure the best interests of our children and youth? What to render our Sabbath Schools, and Bible Classes more extensive? What to promote the cause of Temperance? What to rouse among the people a spirit of active Christian benevolence? What for contributing our portion of means, according as the Lord has prospered us, towards the evangelizing of the world?"—"that every Baptist church in the Province would be engaged in sending the Word of life and the herald of salvation to the destitute and the perishing; and every one who united himself with such a church would feel that he was becoming a member for life of a body perpetually consecrated in its very nature, to the great work of doing good to mankind."

STATISTICS OF CRIME.

FROM a report in the French Assembly, it appears that crime has been increasing of late years in France, at a most formidable rate. In 1827, with a population of 31,857,961, the persons tried were 54,372; in 1841, population 34,230,178, trials 86,341; in 1849, the number tried amounted to 127,888. This is an increase of 109 per cent. in trials over an estimated increase of only 12 per cent. in population.

The City Marshal of this city has made his report for the quarter ending July 1st. From this it appears that the whole number of robberies and larcenies within the city reported at the office is 119; the amount of property lost and stolen is $5,360; amount of property recovered and restored to its owners, $1,811; number of complaints and arrests, 1712, for the following causes: murder 1; felonious assault 16; house and shop breaking 32; larceny 118; receiving stolen goods 6; passing counterfeit money 3; pick-pockets 2; forgery 2; false pretences 3; panel thieves 2; pocket book droppers 2; fugitive from justice 1; attempt to rescue 3; gambling houses 13; letting houses for gaming 1; vending lottery tickets 1; indecent exposure of person; adultery 2; gambling on Lord's day 14; violation of Lord's day 17; keeping dance cellars 49; keeping noisy and disorderly houses; keeping houses of ill fame; lewd and lascivious persons 95; assault 67; violation of license law 273; violation of Sunday law 5; disturbing the peace 4; cruelty to animals 3; discharging fire arms 1; for breaking windows 10; common prostitutes 2; stubborn children 6; idle and dissolute persons 18; pipers and fiddlers 18; peddling without a license 25; violation of city ordinances 288; common beggars 4; suspicious persons 24; common drunkards 75; drunkenness 425; truancy 3 vagrants 29; insanity 18. Of the whole number of arrests made, 372 were minors.

A GOOD BOOK WITH A RICH TITLE.

MORE than a hundred years since, a book was published in Scotland, entitled "The Afflicted Man's Companion; or a Directory for Persons and Families, afflicted with Sickness, or any other Distress. With Directions to the Sick, both under and after Affliction. Also Directions to the Friends of the Sick, and others who visit them. And likewise to All, how to prepare for both Sickness and Death; and how to be Exercised at the time of Dying. To which is added, A Collection of Comfortable Texts of Scripture, very suitable for dying Believers—The Choice Sayings of many Eminent Dying Saints—The Author's last advice to his Wife and Children; And his Dying Words, written by himself, and found among his Papers after his Death. By the Rev. Mr. John Willison, Late Minister of the Gospel in Dundee. Very necessary for all Families."

An edition of this work appeared in Boston, in 1795, "Printed by William Greenough, For Ebenezer Larkin, Bookseller and Stationer, No. 50 Cornhill." A copy of this edition is now before me, bearing the marks of use by honored parents now gone to their reward. In times when books were few, this volume, with Pilgrim's Progress, and two or three others, quaint in style, but rich in matter, were studied and carefully digested, and the product was a piety that had stamina and great power of endurance.

The American Tract Society has recently published this work, with a reduced title, and in a very readable form. Every pastor ought to have a supply for distribution among the afflicted of his flock. It drops with "Honey out of the Rock."

A LOVER OF THE OLD GOSPEL.

DISSENTING DENOMINATIONS.

The Witness and Church Advocate of this city, has an article on Dr. Aydelott's renunciation of Episcopacy, in which occurs the following expression:

"Some good people express fear, that our Church is going to Rome, simply because, here and there, a clergyman has apostatized to that corrupt communion. Is there not quite as much ground for fearing that the whole Church are going to *Geneva*, because Dr. Aydelott, and Mr. Shimeall, and some others, have gone into the ranks of dissenting denominations?"

We query, on reading the foregoing, as to where it was written, whether in London or Boston. The editor speaks of other sects THAN the Episcopal, as "dissenting denominations." According to the latest returns, the Episcopal Church numbers in the United States, about sixty thousand communicants. The million of Baptists, the million of Methodists, the half million of Presbyterians, the Congregationalists, Lutherans, German Reformed, each of which denominations is twice as numerous as the Episcopalians, are all, as considered in their relation to them, "Dissenters." The spirit of a Church Establishment is obviously not restricted to England.

RELIGIOUS INTELLIGENCE.

REVIVAL INTELLIGENCE.—ALLEGHANY CITY, PA.—The Christian Chronicle has information of a revival in this place. Within three or four months nineteen have been baptized, and more are awaiting the ordinance. The converts are all from the Sabbath School and Bible class. The average age is fifteen, and they promise well for usefulness in the church.

FRANKFORT, ME.—The Baptist church in this place have enjoyed, since the commencement of the present year, a very pleasing revival of the work of God among them. Rev. M. J. Kelley writes in Zion's Advocate respecting it:

"Seventeen members of our Sabbath school have been baptized. We trust, some thirty in all manifest evidence of a serious change, almost all of them dating their impressions to matters connected with our meetings. Nineteen have been baptized, and two restored, while some will soon unite by letter.

GERMAN BAPTIST CHURCH IN CHICAGO.—We are indebted to the Baptist Register for an interesting account from a correspondent of the origin and formation of a German Baptist church in Chicago. In the successful labors of the pastor, we see returned into our bosom the fruits of our missionary efforts in Germany.

"Something like a year ago, the Baptist Publication Society located among the German population in this city, a German brother as a colporteur. His name is Conrad Lesler. He was at the time a licensed preacher; was converted some eleven years ago in Germany, in connection with our mission in that country. When he came here, he found three Baptist members among the multitudes of his countrymen who have taken up their abodes with us, beside himself and his wife. They all became members of the First church. In connection with his other labors, he had constantly held meetings and preached the gospel to the Germans. These labors God has blessed, and at intervals he has brought some of them before the First church as candidates for membership, until nine had been received and baptized. Recently, they united in a request to be dismissed, for the purpose of forming a German church, and also, they requested that Br. Lesler might be ordained, so that they could enjoy the administration of the ordinances in their own language. These requests the church granted, and called a Council from neighboring churches to inquire into the propriety of recognizing them as a distinct church, and of ordaining Br. Lesler."

COLPORTEUR CONVENTION.—We learn from the Christian Intelligencer, that a Colporteur Convention of an interesting character, was recently held at Reading, Pa., a beautifully located city with a population of about fifteen thousand inhabitants, and adorned with nineteen churches, belonging to the different Christian denominations, most of which are large and very handsome edifices, and usually well attended. There were present one of the American Tract Society's Secretaries, the Rev. O. Eastman, six General Agents, two Superintendents of colportage, and 16 colporteurs; in all, twenty-five fellow-laborers in the great cause, who had come together from six different States, and although of several nations and members of different Christian communions, yet did they all feel themselves to be one in Christ, and of one heart and one mind in the blessed work in which they are engaged.

The Convention continued in session several days.

BAPTIST ENTERPRISE IN CLEVELAND.—The Christian Chronicle learns that measures are in progress to organize another Baptist church in Cleveland. A Sabbath school has been for some time maintained in a thriving part of the city, as a nucleus. An edifice has been obtained, which was built a few years ago by the Second Presbyterian church. The site on which it stands was purchased by the city for the new court-house; it was bought by a few brethren for less than half its original cost, and is to be moved, free from injury, to the lot belonging to the new interest, and put in good condition, with the addition of a new coat of paint. It is well finished in the interior, as well as exterior, and will accommodate one thousand people. Bro. J. H. Smith, formerly of Albany, has been selected to take the pastorate.

VETERANS IN THE MINISTRY.—There are in most of our large cities some pastors who have so long borne the burden and heat of the day, as to entitle them to the distinction of veterans in the service. These men are pillars of hope to the people among whom they stand. To this class belongs Dr. Spring, of New York, to whom we find the following reference in the last number of the Christian Intelligencer, the respectable organ of the Dutch Reformed denomination in that city:

"It is now considerably more than a quarter of a century since we first listened to the preaching of Dr. Spring. He then had a kindred theme to the one he handled on Sunday last, "*The authenticity of the Bible*;" and when we entered, not far from the termination of his discourse, he was most eloquently combating the subtlety of Hume, the bold insinuations of Gibbon, and the ribaldry of Paine; against all which, he said, the Bible stood firm and immovable in every doctrine, and proved most conclusively its divine origin.

A quarter of a century is no inconsiderable portion of even a long life; but the Doctor's whole appearance, his style of oratory, his action and tone of voice, struck our then young and susceptible mind with such force that the whole appearance of the preacher, and the sentiments he uttered, have never, during all that long period, faded from our mind. And were we to compare Dr. Spring then with Dr. Spring as he appeared in his pulpit on Sunday, surrounded by an immense congregation, we should hardly be able to point out the difference; for, if his eye may have waxed somewhat dim, his natural strength does not seem at all abated. The same clearness of tone, the same earnestness of manner, ease of delivery, and accurate reading, all mark the same man as they did more than twenty-five years ago. And his very step appears to us firmer than it was then, and equally buoyant. He noticed devoutly the few days that remained for him on earth to do his Master's work, while acknowledging the blessings that had attended his ministry, and the measure of health that had so mercifully been allotted to him. But judging from the Doctor's appearance, and the evidently sound constitution he possesses, we trust we shall be deemed neither Utopian nor flattering when we say that we see no man of his age so likely to add another quarter of a century to his age as he, and, during all that time, to be, as he has been, eminently useful to his fellow men in publishing abroad the gospel of the grace of God."

LIBERTY OF CONSCIENCE.—Once in this State we had a law compelling every person to support some church, whether he could conscientiously or not. That law has been repealed for some years. We were not aware that a like infringement upon the liberty of conscience was ever attempted in our Army. It seems, however, we were hardly "posted up," as the phrase goes. A soldier, who is a Roman Catholic, was recently court marshalled at Fort Columbus, (N. Y.,) on a charge of refusing to attend a Protestant place of worship, and sentenced to forfeit $5 a month of his pay for six months, to be placed in solitary confinement, and fed on bread and water, two months, and then to be worked a month at hard labor, with a ball and chain to his leg. Gen. Wool partly approved the sentence. The Secretary of War has set the same aside, as appears by the following document:

WAR DEPARTMENT,
Washington, July 15, 1851.

SIR—Complaints have been made to this department that a soldier at Fort Columbus, who is, or was, a Roman Catholic, was ordered to attend a Protestant church, and on his refusal to obey the order, he was punished for disobedience of orders. It is doubtful how far an officer has the right to compel officers and men under his command, to attend divine service; it is evident, however, that no one ought to be compelled to attend a church of any other persuasion than that to which he belongs.

Every means of persuasion should be employed to induce soldiers to attend some church, but they should be permitted to select the one they prefer. And when they profess to have conscientious scruples about attending any particular church, all compulsory measures violate the rights of conscience, and should be avoided.

Very respectfully,
Your obedient servant,
C. M. CONRAD, *Sec. of War.*

Brevet Major General John E. Wool.

Since the above was in type, the Atlas has published the following note from Gen. Wool, in which he contradicts the whole story:

"It is not true, as asserted by the Atlas, that private Duggan was punished for refusing to attend church, nor is it true that the sentence was set aside by the Secretary of War. For disobedience of orders, and leaving his company without permission, he was subjected to the payment of a fine of about $5, and this is all the punishment he has received."

LITERARY NOTICES.

THE RELIGION OF GEOLOGY, AND ITS CONNECTED SCIENCES. By Edward Hitchcock, D. D., LL. D., President of Amherst College, and Professor of Natural Theology and Geology. Boston: Phillips, Sampson & Co.

We have withheld this work for some time, in order that we might give it a more thoughtful reading than is due to the ordinary issues of the press; and we must say that the time thus spent is well repaid by the clear view it has given us of the close relations which religion and science hold to each other. At this time, when scientific truths are every where breaking, electrically as it were, upon the world, confounding the unlettered, and taking even the learned by surprise, it is fortunate that precisely such an exposition as this should have been sent forth to reconcile apparent inconsistencies in the teachings of Revelation, and to calm the fears of those who hesitate in believing that all truth is from God, whether drawn directly from His Word, or indirectly from the natural phenomena he has every where created for the exercise of man's reason, and faith, and happiness. A very large portion of the religious mind of the day has been, and is yet, perplexed and discomforted, on finding its common notions of Scripture interpretation partially set aside by the wonderful conclusions of modern science. Not knowing how to meet the logic of sceptics, who greedily seize upon isolated facts to show their contempt for Revelation, this class is driven to the necessity of yielding its convictions, or of denying the fundamental conclusions of science. Now, in the work before us, the position taken, and demonstratively maintained, is, that *scientific truth, rightly understood, is religious truth*. The opinions, both of the theologian who looks with jealousy upon science, fearful that its influence is hurtful to the cause of true religion, and of the philosopher, who, in the pride of his sceptical spirit, scorns alliance between science and theology, are clearly shown to be erroneous, and to have operated disastrously, as well upon science as upon religion.

The author, as all know, belongs to that class of theologians who take the Scriptures of the Old and New Testaments to be, according to a fundamental principle of Protestant Christianity, the only infallible standard of religious truth; and, the better to prepare the minds of his religious brethren for the reception of what he advances, and the reasoning he adopts, he at the outset very prominently holds up this principle as one to which he cordially subscribes. He goes so far, in his reliance upon the evidence in favor of the Divine inspiration of the Bible, as to assert that it can not be set aside by any thing short of *scientific demonstration*, and that, if it taught a truth which was contrary to the probable deductions of science, the latter must yield to Scripture. He does not *believe* that even the probabilities of *any* science are in collision with Scripture, but makes the supposition, like a sincere inquirer after the greatest of truths, merely to show how strong are his convictions of the *evidence and paramount authority of the Bible*.* Let no one, therefore, hesitate to study this work, from any fear that he may encounter in its arguments the weapons of a sceptic, as most certainly he will find therein the sturdiest armor he could wish to brace on in defence of evangelical truth.

*Lecture 1st, page 2d, "Revelation Illustrated by Science."

LECTURES ON THE LORD'S PRAYER. By William R. Williams. Boston: Gould & Lincoln.

Besides the Preface and an Appendix, this book consists of nine lectures, founded on the various petitions and sections of our Lord's Prayer as recorded in the sixth chapter of Matthew. Those who have read the author's "Miscellanies" and "Religious Progress," will be prepared to find, so far as style and general execution are concerned, the character of the present volume. We observe, from the examination which we have been able to give it, the writer's characteristic fulness and richness of language, felicity and beauty of illustration, justness of discrimination and thought. The hope so much expressed, that the rare powers of Dr. Williams might be more exhibited in authorship, [illegible] be gratified, the present adding a third to the volumes of his works already issued. The wish has been expressed, even in the formal vote of religious bodies, that he would write a general church history, a task to which no one will deny his peculiar adaptation. We find in the first lecture in the book before us the following, which we quote, as exhibiting specimens of the author's power of striking illustration:—

"Man's Maker is in heaven. He formed his creature for his own service and his own glory. That creature has revolted, and until his return to the God in heaven, from whom he is departed, the anger of Heaven is on the race and its institutions; and even its mercies are cursed. The shadow of the throne must be projected over the board where man daily feeds; over the cradle, and the school and the ballot-box; over the shop and the railroad; and the swift ship, the anvil, the plough and the loom; over all that ministers to man's earthly comforts and corporeal needs; as well as over the pillow where he lays down his throbbing head to rest, and over the grave where he has left his child, his wife, or his friend to moulder." Again:

"Elizabeth of England, in ignorance of the laws of painting, wished her own portrait to be taken by the painter without shadows. She knew not that in the painter's art there could not be light and prominence to any figure or feature unless as it had some measure of shade behind it. And how many would have man portrayed, in their schemes of polity and of philosophy, without the dark back-ground of Death and Eternity behind him, and without the shadings of Fear, and dim Hope, and dark Conscience within him. It cannot be."

SERVICE AFLOAT AND ASHORE DURING THE MEXICAN WAR. By Lieut. Raphael Semmes, U. S. N., late Flag Lieutenant of the Home Squadron, and Aid-de-camp of Major-General Worth in the Battles of the Valley of Mexico. Cincinnati: Wm. H. Moore & Co. Boston: Gould & Lincoln.

Sketches of scenes in Mexico, as a kind of offspring of the late war, have begun to tire from their frequency. Pretty much all that have been given to the public, many of them set off with pictorial catch-traps, have been excessively tautological, not in the sense of a repetition of the same words, but in that of an expression of the same or similar things in different words. No two minds are alike, nor especially do any two persons ever look from the same point of view. Therefore, to one who has leisure, or to one who has a taste for detecting the idiosyncratic colorings given by different persons to like objects, it may be a curious pastime to range through the many volumes that have come to light since Taylor campaigned it in the Mexican provinces, or since Scott "revelled in the halls of the Montezumas." For ourselves, we have had a surfeit of this kind of stuff, hardly knowing which to be most sick of—the letters, sketches, and book-makings of civil, military, and naval observers in Mexico, or the glorious tissues of confusion and contradiction that tourists to, or settlers in, California have been weaving ever since the Golden Gate was entered by our ships. Flag-Lieutenant, Aid-de-camp Semmes was a kind of amphibious looker-on in Mexico, first *afloat* in the Home Squadron, from the breaking-out of the war to the fall of Vera Cruz, then *ashore* with the army at Jalapa, Cerro Gordo, Puebla, and the Great City. Of course, he saw all that could be seen in that region during a period of six months, having, as he assures us, mixed freely with the inhabitants, and made himself, as others insist upon having done, familiar with their history, manners, and customs, &c. As he goes over the old stories, varying them according to his point of view or taste, we can only advise such as come within the category given above, to read his 479 pages, and, studying, if they please, his military speculations as something rather new, to see for themselves what there is, after all, in the rest. The book, as a whole, is quite readable, and three or four of the plates—especially those of the Causeway of San Cosme, the Castle of Chapultepec, and the Grand Plaza of Mexico—are worth examining.

LITTELL'S LIVING AGE. No. 378. August 16.

The leading article of this number is an admirable review, from the Westminster, of the Travels of M. Huc, Missionary *de la Congregation de Lazaristes*, in Tartary, Thibet and China, during the years 1844—5—6. There is a great deal of valuable information in this article, some of which we may be tempted to use hereafter. Another good article is a "High Church Review on Dr. Chalmers," from the Christian Remembrancer, a Quarterly. "Our Presbyterian readers," says Littell, in copying it, "will not like some parts of this article, but will be willing that, like Gen. Jackson's first Cabinet, it shall "come in as a unit." The review is, "The Memoirs of the Life and Writings of Thomas Chalmers, D. D., LL. D." The reviewer says of Chalmers, (not however, with truth, as we think,) that there is nothing in his published works which could have elevated him to any thing more than a moderate degree of popularity, nothing probably, which shall rescue them, when the sound of his name has passed away, from total neglect and oblivion."

THE COTTAGE BEE KEEPER; or Suggestions for the Practical Management of Amateur, Cottage and Farm Apiaries, on Scientific Principles, with an Appendix of Notes, chiefly illustrative. By a Country Curate.

ELEMENTS OF AGRICULTURE, for the Use of Primary and Secondary Schools. By L. Beutz and A. J. Cretien De Roville, of France. Translated and adapted to the use of the Rural Primary Schools of the United States. By F. C. Skinner. New York: C. M. Saxton, Agricultural Book Publisher.

The foregoing are enlightened and useful books on the subjects of which they treat. Mr. Saxton has commenced, we observe, the publication of a series entitled, "Cottage and Farm Library." To this series the first of the forementioned treatises belongs. Such issues serve to aid the noble work of the husbandman, and give a scientific interest and dignity to his calling.

THE AMERICAN VETERINARY JOURNAL. Edited by George H. Dadd, M. D., Veterinary Practitioner, Boston, Ms.

Prospectus.—The want of a periodical devoted exclusively to the development of the principles and practice of the Veterinary art and its collateral sciences, has long been felt by American agriculturists and "*horsemen*." The wide-spread dissatisfaction of the community in general, with the results of horse and cattle practice, and their urgent and repeated solicitations for definite information in reference to our reformed system of veterinary medication, have induced us to commence the publication of this Journal. On entering the field of our labors, we trust we have some idea of the important responsibilities assumed. That they are important no one will deny, inasmuch as the veterinary art is a science alone preceded in practical benefit by that of human medicine, and requires the same indisputable qualifications for its successful practice. The work will consist of, 1. Original articles on the different branches of veterinary science and practice, and whatever can contribute to the development of the one, or the improvement of the other. 2. So-

lections from the most valuable sources, American and foreign, of whatever is best calculated to ameliorate the condition of live stock. 3. Reports on diseases peculiar to this and other countries, and their treatment. 4. Careful observations on the best methods of preserving the health, as comprehended in breeding, rearing, feeding, barn and stable management. In short, we shall advocate a perfect hygienic system, which will prevent much disease and suffering among all classes of live stock.

To be published monthly, commencing Oct. 1, 1851, in octavo form, containing thirty-two pages. Price per year $1, always in advance. G. H. D.

Keep Cool, Go Ahead, and a few other Poems. By George W. Light. Boston: Published by the Author, 3 Cornhill.

The author, both as poet and publisher, shines in this beautiful little book. He has given us but thirteen of his poems, and put them all in less than thrice thirteen pages, thereby showing a spirit of self-forbearance that is by no means common to those who keep company with the muses. From some knowledge of what Mr. Light has written in his day, and in his way, we think he might have made a much larger book, and "come out right in the quotient" at that. As it is, we must take his self-denial as proof of what he himself deemed wisdom, and thank him for giving us even this *multum in parvo* of his choicest rhythmical treasures. Every piece here is a gem, and not one but embodies a good thought or pleasant satire in harmonious measure and faultless rhyme. Take a stanza here and there, just where you please, or wholly at random, and see if we are not right. These are samples, commercially speaking.

SELF-DISCIPLINE.

"Let things jostle as they will,
Keep cool:
Seize this truth with heart and hand—
He that ruleth well himself
Can the universe withstand."

PERSEVERE.

"Does a mountain on you frown?
Keep at work;
You may undermine it yet:
If you stand and thump its base,
Sorry bruises you may get.
Keep at work."

INWARD LIFE.

"Let us only be in earnest;
Let us see things as they are;
Flee from sin's deceitful serpent,
Filled with trustful, heavenly care;
Then would He, the Friend of sinners,
Sup with us, and we with him,
Raising all our better feelings
To their crystal fountain's brim;
And would break upon our vision
Glories not before conceived—
Glories, could they be recited,
Too refined to be believed!
O'er a world of sin and sorrow,
Heavenly rainbows still would gleam;
And the ancient seraph ladder
Would no longer be a dream!"

The Book of Oratory: a new Collection of Extracts in Prose, Poetry, and Dialogue, containing Selections from distinguished American and English Orators, Divines and Poets; of which many are specimens of the Eloquence of Statesmen of the present day. For the use of Colleges, Academies and Schools. By Edward C. Marshall, M. A., late Instructor in a Military School at West Point, in Geneva College, and in the New York University. New York: D. Appleton & Co.

We breathe again, after transcribing the title of Mr. Marshall's 500 paged book, and would gently hint that the title page might, in larger capitals, be covered over quite as well with more ink as with so much surplusage. The selections for this book are good, being certainly from the best English speakers and writers. There are some 400 pieces in all, and very fairly are they divided between prose and poetry, the serious and comic. The selections from the eloquence of *living* orators will be peculiarly acceptable to declaimers, as the old pieces have been spoken to death. The book is well got up.

☞ We have received and read the Address delivered before the Theological Society of Union College, at its late anniversary, by Rev. Luther F. Beecher, D. D., pastor of the Pearl Street Baptist church, Albany. It is well written, appropriate to the occasion, and highly creditable to its author.

GENERAL INTELLIGENCE.

Yale College Commencement occurred on Thursday, July 31st. The weather was fine, the Center church crowded as usual, and the exercises passed off with the interest commonly attending such occasions. The number of speakers was not quite as large as at some former times, but they generally acquitted themselves very well. The Valedictory was delivered by Mr. Thomas S. Potwine, of East Windsor. The graduating class numbered ninety-one, upon whom Pres. Woolsey conferred the degree of B. A. Upon twenty-eight M. A. was conferred in course. Seven graduates of the Law Department received the degree of LL. B., and twelve of the Medical School took M. D.

Master of Arts *ad eundem*, was conferred on Messrs. Thomas R. Walker and John E. Parson. Honorary B. A. on Samuel S. Fisher, of the High School, Philadelphia, and Rev. Bronson B. Beardsley. Honorary M. A. on Rev. James Kilbourn and Rev. Elijah B. Huntington.

The Oration, by Daniel Lord, Esq., of New York, and the Poem, by Alfred B. Street, Esq., of Albany, before the Phi Beta Kappa, were delivered in the North church on Wednesday evening. They were listened to with attention by a large assembly. The first was on Clergymen and Lawyers, and the subject of the latter was "*The Pilgrim Spirit.*" Orator for next year, Hon. Daniel Webster; substitute, Hon. Wm. H. Seward. Poet, Rev. John Pierpont.

The Theological Commencement, Wednesday afternoon, was in the Centre church, nine young gentlemen participating therein. Their dissertations were well written and forcibly delivered. Prof. Gibbs presided.

The Alumni assembled under a large tent on the College grounds, on Wednesday morning. Hon. R. S. Baldwin presided. Rev. Mr. Dutton read the list of graduates deceased, the past year, with brief biographical notices of many of them. Several distinguished names were on the list. President Woolsey, ex-President Day, Prof. Thatcher, Hon. Julius Rockwell, Hon. Linus Childs, W. E. Robinson and others, made interesting and lively addresses.

The Sermon before the clergy was delivered, by appointment of the General Association of Connecticut, by Rev. Lyman H. Atwater, D. D., of Fairfield. The subject assigned him by that body was, "Justification by Faith." He took his text from Gal. 2; 16: "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ," etc. In a long discourse, he defined the meaning of justify—showed what are the works of the law by which a man is not justified—and the true ground of justification by faith.

Dr. Bushnell, of Hartford, preached a discourse on Monday evening before the Beethoven Society, or College choir. Text, 1 Cor. 14; 7: "And even things without life, giving sound, whether pipe or harp, except they give a distinction in the sounds, how shall it be known what is piped or harped." It was an interesting and eloquent performance. A new organ, made by the Messrs. Hook, of Boston, and procured by the efforts of this Society for the College Chapel, added to the interest of the occasion.

Prof. Kingsley has resigned his Professorship, having held it just fifty years. He is still retained by request of the Corporation, Emeritus Professor. President Woolsey has resigned the Greek Professorship which he has retained since his election to the Presidency. To fill these vacancies, Mr. Thatcher, Assistant Professor of Latin, and Mr. Hadley, Assistant Professor of Greek, have been appointed Professors in full of those languages.

A new and elegant building is soon to be erected on the College grounds for the principal purpose of furnishing Halls for the Linonian and Brothers' Societies.

The next Freshman class promises to be large, sixty-three having been already admitted to it.

Every friend of education and Christianity must rejoice in the continued prosperity of Yale, exerting as it does such a wide and beneficent influence.

New Haven, Aug. 1, 1851.

Townsend Female Seminary.—We have just received a corrected catalogue of this well conducted and prospering institution, for the year ending this month. It is got up in beautiful style, and will be, assuredly, a treasured keep-sake for life to the numerous graduates of the school. The engraving of the Seminary opposite the church, is an elegant and life-like picture. Only a short time since, we noticed the condition of the Seminary; but some corrections have been made in the catalogue, which imposes upon us the agreeable duty of calling attention to it once more. Instead of the *third* Wednesday in August, as printed in the catalogue, we desire to state that the Fall term will commence on the fourth Wednesday in August, being the 27th inst., and close on the fourth Wednesday in November, being the 26th of that month. The location of the school is in one of the prettiest and most quiet villages in New England, and it is easily reached by railroad from our principal cities and towns. Every thing desirable, in the matter of buildings, library, apparatus, teachers, and modes of instruction, is attainable at a moderate expense. Many accomplished scholars have left the school from year to year, and shown by their aptitude for teaching, and the duties of life, how well they appreciated the religious and mental advantages there extended to them. We bespeak for it, as often before, the favorable consideration of parents who desire to have their daughters brought up in the way they should go.

ECCLESIASTICAL.

Rev. B. N. Leach, of Middletown, Ct., has resigned the pastorate of the Baptist church in that city. The Secretary learns that he has accepted an agency for Madison University, and will remove with his family to New York.

The Baptist church and society in Beverly, Mass., have, with great unanimity, invited Rev. Mr. Eddy, of Newton Theological Institution, to become their pastor.

Rev. B. F. Hedden, formerly of East Greenwich, has accepted the call of the Baptist church in Phenix, R. I., and has entered upon his labors.

Rev. T. C. Tingley has resigned the charge of the Baptist church in West Wrentham, Mass.

Rev. Sanford Leach, formerly of Three Rivers, Mass., has engaged in labor as pastor of the Hamburg Baptist church, N. J. Post Office address, Hamburg or Deckertown.

Rev. W. C. Buck, formerly editor of the Baptist Banner, has removed to Nashville, and become Secretary of the Bible Board of the Southern Baptist Convention.

We are requested to say that the address of Rev. N. G. Lovell, late of North Attleborough, Ms., will be, for the present, Valley Falls, R. I.

Dedication at Feltonville.—A new Baptist meeting-house was dedicated to the worship of God at Feltonville, in the town of Marlborough, on the 7th inst. The services of the occasion were as follows: Invocation, by Rev. M. Curtis, of Southborough; Prayer, by Rev. Mr. Wakefield, of Barnstable; Sermon, by Rev. W. H. Shailer, of Brookline, from John 4: 24—"God is a Spirit, and they that worship him must worship him in Spirit and in truth;" Prayer of Dedication, by Rev. H. Fitz, of Ashland; Closing Prayer, by Rev. W. C. Child, of Framingham; Benediction, by Rev. Mr. Battelle, of Feltonville.

The services were brief and exceedingly appropriate. In this award the exercises of a large choir deserve mention. The sermon especially was pertinent, well-executed and impressive. A full congregation were in attendance.

The enterprise of constructing this house of worship has been most commendably carried forward to its completion. No Baptist church has yet been formed at Feltonville, though for years, a few there, aided by the appropriations and watchful care of the Convention, have sustained the stated preaching of the Word and pastoral labor. Mr. Battelle, late of Newton Institution, has been laboring successfully in this field for several months past, and has done much toward realizing what has been so long needed by the people of the village and vicinity—*a sanctuary*. The house now erected is neat and attractive, especially in its interior finish, and is the only one for religious worship in the place. May the prayers of the occasion, that this chapel may be a birth-place of many souls, and a fountain of spiritual good to a needy population, meet with abundant answers of blessing.

RAILROAD JUBILEE.

Our city government have determined to have next month one of the grandest celebrations ever known or contemplated here. His Honor, Mayor Bigelow, has issued a stirring call, and set forth the reasons why Boston, of all other cities, is bound to celebrate the completion of the many splendid railroad enterprises in which her citizens are engaged. A general committee has been appointed to make the necessary arrangements, and a sub-committee, consisting of Francis Brinley, Esq., President of the Common Council, Chairman, and Messrs. E. Lincoln, Sever, Putnam, Haskell, Thompson, Gardner and Otis Kimball, of the city government, left on Saturday last to visit the principal cities in Canada, and confer with the authorities in relation to the celebration. The Canadian Parliament are now in session at Toronto, and the Committee will proceed to that city to wait upon Lord Elgin, the Governor General of Canada, his Cabinet and the prominent members of Parliament. The Transcript learns that the Presidents of the various railroads in New England have had a meeting, at which the subject of the celebration was officially communicated to them, and the communication was responded to, in a manner which plainly indicated the deep interest taken in the proposed jubilee by those who preside over the railroad corporations.

The sub-committee arrived at Northfield, Vt., on Saturday evening, having received great attention along the route, and had a conference with distinguished persons interested in railroads. They were to proceed to Ogdensburg on Monday morning, and there take a steamer for Toronto. The Montreal Herald copies Mayor Bigelow's address to our citizens, and says:

"We call attention with much pleasure, to the proposed invitation contained in the subjoined slip. It is well worthy of the ancient city of the Pilgrim Fathers. We hail every opportunity of this kind with gladness. We rejoice to see Canada begin to be appreciated by our neighbors. Increased facilities for travelling, independent of all commercial advantages, seem, under divine Providence, the means to be used for putting an end to national jealousies, and making war but a tradition. We sincerely trust that the proposal will be carried into effect, and if so, we know that Boston will make the celebration well worthy of her enterprise, her wealth and her hospitality, and we are as sure that Canada will respond heartily to the invitation, and not be wanting in reciprocity of kindness when her time shall come to play host."

POLITICAL.

The State elections, which came off in the first week of this month, have resulted as follows, so far as returns are in.

Kentucky elects, it is strongly probable, a Democratic Governor, and a Whig Lieut. Governor, with a Whig Legislature. Five Whigs and five Democrats, are probably elected to Congress.

Indiana elects to Congress six Democrats, two Whigs, and two Free Soil Democrats.

Alabama elects, probably, three Secessionists to Congress. The rest of the delegation is Union. Old party lines gave way to those of Union and Secession.

Tennessee has elected the Whig Union candidate for Governor, and the meagre returns we have, look as if the same party had succeeded in the Legislature.

Two Congressional districts heard from in North Carolina, elect Whig Unionists.

The first territorial Legislature of New Mexico, met on the 2nd of June, and elected Juan Felipe Ortiz, President of the Senate, and Theodore D. Wheaton, Speaker of the House. R. H. Weightman is the Whig, and A. W. Reynolds the Democratic, candidate for delegate to Congress. The Legislature consists of fifteen Whigs and six Democrats in the House, and twelve Whigs and one Democrat in the Senate. Governor Calhoun is spoken of as a very popular functionary.

FOREIGN VARIETIES.

The anti-popery bill has been read a third time in the Lords. Alderman Salomons has at last been admitted to his seat by a vote of the Commons. A Roman Catholic has just been elected Sheriff of London. Revision is to be again discussed by the French Assembly in November. Mazzini has issued a call upon the patriots of Italy to be prepared for action. Fresh attempts at revolution are suspected in Italy, and Milan is kept in a state of siege.

The British and Foreign Anti-slavery Society held its annual meeting at Exeter Hall on the 21st ult., Samuel Gurney presiding. Among those on the platform were Rev. Messrs. Beckwith, Eddy, Dresser, Garnet and Henson, from the United States. The report stated the whole number of slaves to be 7,450,000, the increase in the Spanish Colonies, Brazil, and the United States, being 1,650,000, or 550,000 more than have been emancipated by Great Britain, France, Denmark and Sweden united.

It has been formally announced in the British House of Commons by the Chancellor of the Exchequer, that the Government propose to abolish the *Regium Donum*, or distribution of public money for the support of ministers. This will give satisfaction to the Dissenters generally. A man by the name of Matthews, to whom the distribution of the Irish *Regium Donum* was entrusted, had a curious way of executing his trust. It seems he was in the habit of creating an imaginary ministry, a fictitious library, and even a whole Presbytery, which had no existence but on paper, and then appropriating thousands of pounds nominally paid to these supposed grantees! In this way, he helped himself and relatives to fortunes.

Dr. Lingard, who recently died at the age of 82, was educated for the Roman Catholic priesthood at the famous Seminary of Douay, where he entered holy orders. He commenced his clerical duties as a working priest among the collier population of Northumberland. At the age of 37, he published his "History of the Anglo-Saxon Church." Thirteen years afterwards, having enlarged his views by extensive researches in the Vatican Library, he issued the first volume of his "History of England"—a work which, as advanced volume after volume, established his merit as one of the best historians of England.

A return has been published of persons relieved in 1849 and 1850, in 600 unions and parishes of England and Wales. In 1849, up to Jan. 1st, 1850, 33,447 wives of adult males, and 54,002 widows, received out-door relief; in 1850, up to Jan. 1st, 1851, 26,399 wives, and 50,628 widows. The single women relieved out of doors the first year were 7,686, and the second year, 6,385. The number of mothers of illegitimate children relieved has fallen from 4,551 the first year, to 3,703 the second; that of wives, whose husbands were in jail, from 2,290 to 1,910; that of wives of soldiers, sailors and marines, from 671 to 544, and that of wives of other non-resident males, from 3,805 to 3,359.

At the recent opening of the new Baptist chapel at Hammersmith, the morning discourse was preached by Baptist Noel to a large and respectable audience, that seemed to listen, says the British Banner, with much and unmixed delight to as clear and beautiful an exposition of Gospel truth as it has been our lot to hear for a long time. "Both as to manner and matter," continues that paper, "it was a perfect specimen of polished simplicity; there was not a sentence nor word, that the humblest peasant might not have understood, while such was its elegance and dignity, as to leave nothing to be desired by the most erudite and refined, possessing a relish for the true gospel of the grace of God." At the dinner, the Revs. John Leechman, Mr. Brock, Dr. Campbell, and Mr. Russell, addressed the meeting. The evening sermon by the Rev. Dr. Katterns, is pronounced by the Banner to have been a masterly discourse.

Sir Benjamin Hall recently gave the clerical extortioners of the Established Church, a terrible overhauling in Parliament. He said that, during the last seven years, the gross income of the See of Canterbury had been, in round numbers, £210,000; of York £100,000; of London £123,000; of Durham £207,000; of Winchester £101,000, and so forth, amounting to the enormous sum of £1,535,000. The net income was £1,344,000, giving each bishop, on the average, no less than £192,000. This was not all. By means of fines upon leases, and other speculations, these bishops have received immense sums over and above their incomes, as fixed by law. For instance, the bishop of Chichester was to have £4,200 a year, and in seven years he has managed to get £30,625, or £1,225 more than was his due. The bishop of St. David's has received in seven years £7,623, more than his fixed income, and the bishop of Norwich, £7,071 too much. So with their lordships of Oxford, Rochester, and Salisbury. The result is, that these six bishops have received $140,000 more than was allotted to their Sees, and fixed as their future income. If other people were to do this, said Sir Benjamin Hall, it would be called robbery of the fund; if a man was assigned a certain income, and he took more, he was taking what did not belong to him, and that was the case with these six bishops.

CALIFORNIA.

The mails from San Francisco confirm the telegraphic despatches of last week, that another extensive conflagration has swept off ten squares of buildings, making an estimated loss of three millions. The citizens, however, have already got many new edifices under way, and will soon cover the burnt district. Several incendiaries have been arrested, and at the last accounts were awaiting examination. The Vigilance Committee continues as watchful and energetic as ever. A like committee has been established at Sacramento. Another person has been lynched under process from the committee. Broils and murders are common in the gambling establishments and houses of ill fame.

☞ We regret to be informed that Rev. William M. Rogers, pastor of the Winter street church, in this city, died at his residence in Roxbury, Sabbath evening.

A Mother and her Children.—Our readers, will recollect the case of Mrs. Jane Bassett of Wendell who was prosecuted at the instigation of her husband, tried and acquitted, in Barre, a few weeks ago, on a charge of stealing her own watch. The Barre Gazette furnishes some further information relative to this much injured woman, from which it appears that her children have been kept at Dana, and she denied the privilege of seeing them. Recently she repaired to Dana, for the purpose of getting possession of them, and took lodgings at the hotel. Seeing her youngest child in the street, she seized it, and made her way with it to the house where her other child was. This movement was seen by the woman to whose custody the child was entrusted, and she, in company with another woman, started in pursuit. Mrs. Bassett, says the Gazette, arrived at the house, and seizing her other child, made her escape through a back door, just as her two pursuers entered the house from another quarter. Some little time was lost to the pursuers in their search of the house. They soon, however, discovered Mrs. Bassett making for the hotel with her children—one of whom she bore in her arms, while the other ran by her side. Mrs. Bassett, though hotly and closely pursued, reached the hotel first, and received from the landlord and the citizens of the town, who had gathered in considerable numbers, the protection to herself and children she so richly deserved. So strongly were the sympathies of the people excited in behalf of this much abused woman and her offspring that they promptly contributed sufficient to clothe the children suitably for their journey, and furnishing Mrs. Bassett with a liberal sum to defray her expenses, provided a carriage, and safely escorted her and her children beyond the reach of harm.

A Large Bear Killed.—A large bear, weighing over 300 pounds, was killed in Pierrepont, St. Lawrence county, on the 25th inst., by Philo Leonard, a lad of sixteen years, with one of Fobes' gain twist pistols. After both fore legs were broken, he went three miles before he was again overtaken, when four more leaden missiles were hurled from the harbinger of death into his carcass, which deprived the monster beast of the forest of his life. This monster got into some bad scrapes previous to the end of his mundane existence. There was a half ounce ball which was lodged next to his hide, which is supposed to have been shot four years ago, by William Leonard. Several attested to the truth of this, who were acquainted with the size and shape of the balls that were used by him. Two years afterward he was caught in a trap set by Moses Leonard, which deprived him of one of his feet. A year after this he was caught in a cornfield in the town of Granshue, 17 miles from any inhabitants, which done him no material injury; but it was reserved for a boy of 16 to cause the monster Bruin to bite the dust.—*St. Lawrence (N. Y.) Republican.*

Philadelphia Rioters.—The Philadelphia county rowdies had a celebration on Saturday night, in which the members of the Good Will, Wecacoe, Moyamensing, and Shiffler fire companies, generally, participated. Alarms of fire were continually raised, brick-bats were freely circulated, and pistol shots were exchanged. The new police were hard at work until the morning, and made about a dozen arrests from the different companies; two of the Shiffler men being taken from their ropes. A notorious scoundrel, who formerly figured at the head of the Schuylkill Rangers, the terror of the people at the head of the Schuylkill river, and who has been skulking from bail-bonds to the amount of five thousand dollars, some six months, was also captured in Philadelphia, on Sunday, and imprisoned. The charges against him include the crimes of riot, arson, robbery, and burglary.—*Courier.*

Cheap food.—If any one wonders, says the Traveller, why Philadelphia, which is not much of a seaport and under the shadow of New York, should grow in population so much faster than Boston, and about as fast as New York itself, we would suggest that the reason is not in its mint but in its markets. Philadelphia is not only like New York supplied with ample market-houses, in which stalls are let by the day at from 6 1-4 to 50 cents, but it has its *market days*, Wednesdays and Saturday, on which the people of the country are invited to come in and sell their poultry, eggs, butter, vegetables, fruit, &c., &c., without being charged anything for market room. This is what makes a city flourish, and till Boston has free marketing after some such fashion, all its railroads which it is about to celebrate so gloriously, will not make it grow like Philadelphia.

Delaware peaches are abundant in the New York city markets at $1 25 and $2 a basket.

Destructive Fire in Providence.—At 10 o'clock Thursday night, last week, a fire broke out in the North part of Providence, which proved to be the most disastrous which has occurred in that city for several years. The Providence Journal estimates the loss at $60,000. The fire was doubtless the work of an incendiary, and originated in a pile of rubbish lying between the carpenter's shop of Moulton & Ingraham, and the stable of Lewis Thayer on Mill street, both of which were burnt. The fire spread to several other buildings, which were either destroyed or badly damaged.

Four Young Ladies Drowned.—A small sail boat, in which Mr. Rufus Read, a brewer, of Providence, and his two daughters; two Misses Potter of Prudence Island, and two others, was upset in a gale last week, near Bristol. The four young ladies were drowned. Only one body has been recovered. Mr. Read sustained himself by swimming and the other two by clinging to a portion of the mast, which remained above the water until they were rescued by another boat.

Destruction of the Arkwright Cotton Factory.—Arkwright Mills, in Coventry, R. I., were set on fire on Monday night, last week, and one of them wholly and the other partially destroyed. Soon after the fire was discovered in the first, the other, which stood about 150 feet from it, was also seen to be on fire.

Burning of a Steamer.—The steamer Trojant, lying at the foot of Vestry street, New York, was burnt to the water's edge early on Thursday, A. M. The flames progressed with such fearful rapidity, that Anthony McNulty, fireman, Pattick Dougal, deck-hand, and a young man, name unknown, were burned to death. Capt. Rodman was also seriously injured, and a brother to the pilot is missing.

Serious Accident.—We learn from the Commonwealth, that at Lexington on Saturday last, as Mr. A. G. Stimson, of the firm of Stimson & Whiting, No. 55 Broad street, was riding out in a carryall with his wife and three children, the horse took fright, upset the carriage, throwing the entire family out and breaking up the vehicle.

Mr. Stimson had two ribs broken or badly bruised, and it is feared is injured internally. Mrs. S. had her shoulder dislocated and was otherwise bruised. One of the children was insensible for several hours after the accident, and the others were badly bruised, but it is hoped were not fatally injured.

Mr. Joshua Loring, who has been for many years teller in the Tremont Bank, has been chosen cashier of Blackstone Bank, which will go into operation about the 1st of September. The reputation for care, precision and uprightness which this gentleman has enjoyed for many years, is sufficient to secure for him, in the discharge of his new duties, the complete confidence of the public.—*Pioneer.*

President Lord, of Dartmouth College, announced at the Commencement last week, that the munificent legacy of the late Abiel Chandler, Esq., of $50,000 to the College for the establishment of a scientific department had been accepted by the Trustees; and that they would, in connection with the visitors, Messrs. Dixwell and Hayes, proceed, at their earliest convenience, to organize the department.

The city authorities of Bangor, Me., have made an appropriation to lay out two fine squares in the central part of that thriving city.

Several of the Flouring Mills in Niagara county, N. Y., have stopped running, it is said in consequence of some failures of New York houses, caused by insolvencies in North Carolina.

The stranger who died so suddenly at Rowley, on the 24th ult., proves to have been Wm. Ware, of Bangor, Me., aged 31 years, formerly of Topsham, Me. He was insane.

We see it mentioned that Rev. Mr. Wade, of the Burmese mission, has assumed the charge of the church formerly under the care of Dr. Judson. The number of church members is 149.

The annual meeting of the American Board of Commissioners for Foreign Missions, will be held at Portland, Maine, the second week in September.

Hon. Linus Child has been chosen to deliver the address at the September fair in Lowell.

There is a counterfeit one on the Bank of Sullivan, N. Y., in circulation. The engraving and general appearance of the bill is excellent, rendering detection very difficult.

Mr. Stephen Sharp, of Colchester, Vt., was killed by being thrown under the railroad cars by a frightened horse, at Rouse's Point. His age was 65.

Chicago has 5790 buildings, according to an enumeration just taken.

Counterfeit $10 bills on the bank of Newbury, at Wells River, Vermont, are in circulation, payable to B. Wells, dated Jan. 1, 1851, signed Robert Harvey, President; O. C. Hale Cashier.

Counterfeiters are attempting, in both this State and New York, to circulate spurious Vs of the Housatonic Bank, Stockbridge.

The Stockholm Journal states that Mlle Jenny Lind has just purchased one of the largest estates in Sweden, that of Beckarshoerk, in the Province of Nykoping.

William Walcott, of Danvers, has been appointed by the Governor and Council a coroner for the county of Essex.

Portable Soda Fountain.—Mr. J. Russell Spaulding, No. 23 Tremont Row, has a preparation of "Saratoga Powders" neatly put up and encased with directions for using them. Persons travelling, or those desirous to have at hand a soda fountain of their own, will find in this article an adaptation to their wants.

MARRIAGES.

In this city, 6th inst., by Rev. Phineas Stow, Mr. Benjamin Grover to Miss Sarah Adams, both of Salem; Mr. William T. Trundy to Miss Cate R. Boyde, both of Boston; 9th inst., Mr. James Dewire to Miss Ellen McIntosh; 10th inst., Mr. John Henderson to Miss Harriet Marriott, all of Boston; 12th inst., Mr. John J. Loring, of New York city, to Miss Mary S. Hilton.

In this city, 4th inst., by Rev. Dr. Church, Mr. Truman D. Chapman to Miss Emily A. Clifford, both of Boston.

In this city, by Rev. Dr. Stow, Mr. William H. Johonnot to Miss Elizabeth P. Brigham; Mr. Thomas W. Nay to Mrs. Hannah Bell.

In Neponset Village, 17th ult., by Rev. H. Richards, Mr. John W. Porter to Miss Ellen Howland; 4th inst., Deacon Ira Foster to Miss Catherine Cushing.

In South Braintree, by Rev. George Daland, Mr. John L. Pratt, of Randolph, to Miss Q. Thayer, of North Bridgewater.

In Deerfield, N. H., by Rev. J. N. Chase, Mr. Thomas Stevens, of Nottingham, to Miss Sarah J. Sanborn, daughter of Mr. Benjamin Sanborn, of Deerfield; 2d inst., Mr. Samuel Long to Miss Eliza D. Chase.

DEATHS.

In this city, Miss Harriet B. Allen, 21.

In Malden, 7th inst., Miss Esther Call, 70.

In Weymouth, Mr. William P. Leach, 22. "Blessed are the dead who die in the Lord."

In Sutton, N. H., 11th ult., of consumption, Mrs. Lorina, wife of Mr. George C. Eaton, 30. At the age of 24, she gave her heart to the Saviour, and her name to his church, a consecration which was never regretted. When assured that the time of her departure was at hand, much as she desired for the sake of loved ones to linger, she met the summons to leave them with a degree of composure and faith of which the Christian alone is capable. Down to the fatal hour, through many and severe bodily sufferings, she anticipated the dreadful issue, with the considerate fortitude of a mind invigorated rather than enfeebled by disease. As the great question of her acceptance with God, came home to her with an intensity of interest inspired by the most solemn of all earthly occasions, she confessed in tones of earnest gratitude the exceeding preciousness of Christ to the unworthy, and besought those who loved her to love Him,—to make sure of a hope in his salvation—to prepare to meet her in His heavenly kingdom. May these her desires and efforts be so sanctified to her afflicted friends, that they all when called to enter the dark valley, may possess the triumphant desire and assurance breathed in the text which the deceased selected for her funeral service, "a desire to depart and to be with Christ which is far better."

In Newbury, Capt. Joseph Merrill, 64. He was a good man and trusted in the merits of Christ for salvation. His last days were full of comfort and rich in the enjoyment of the Saviour's smiles. May the bereaved children and the other relatives seek and obtain the consolations of religion.

In Deerfield, N. H., Mrs. Sally, wife of Mr. David Lamprey, 46. She has left a husband and twelve children to mourn their loss. A great stroke has fallen upon this family in the death of the worthy wife and excellent mother. She, doubtless, has gone to that holy kingdom to enjoy holy communion without a sin or a tear. May heavenly dews distil upon the bereaved group.

SPECIAL NOTICES.

Anniversary at Newton.

The Anniversary of the Newton Theological Institution will occur on Wednesday, 27th inst. The public exercises are to commence at 9½ o'clock, A. M.

The ensuing term will commence on Wednesday, Oct. 1, at which time persons intending to join the Institution are requested to apply, as a delay in entering a class occasions serious impediments. Applicants for admission are expected to present certificates from the churches of which they are members, approving of their intention to enter the ministry.

Examination at Newton.

The next semi-annual examination of the Classes in the Newton Theological Institution will commence on Monday, the 25th inst., at 9 o'clock, A. M. Both the Faculty and the Board of Visitors will be gratified by the attendance of clergymen and others interested in such exercises. Baron Stow, Chairman of the Board of Visitors.

August, 1851.

Society of Missionary Inquiry.

The anniversary of the Society of Missionary Inquiry will be held on Tuesday evening, Aug. 26, at 7 o'clock. An address will be delivered by Rev. J. J. Carruthers, D. D., of Portland.

Newton Theol. Inst., Aug. 13. A. Crawley, Sec.

Knowles Rhetorical Society.

The anniversary of the Knowles Rhetorical Society, will be held on Tuesday afternoon, Aug. 26, at 2½ o'clock. An address will be delivered by Rev. A. C. Kendrick, D. D., of Rochester University, N. Y.

Newton Theol. Inst., Aug. 13, 1851. W. H. Alden, Sec.

The Society of Alumni

Of Newton Theological Institution will hold its eighteenth anniversary, Wednesday, Aug. 27. The business meeting will be at 2 o'clock, P. M., in the chapel of the Institution.

The annual Address before the Alumni and friends will be delivered at 3 o'clock, P. M., by Rev. J. S. Bacon, D. D., President of Columbian College. A. Harvey, Sec. of Alumni.

Plymouth, Aug. 11, 1851.

Barnstable Association.

The Barnstable Association will meet in Brewster, Wednesday, Aug. 27, at 10 o'clock, A. M. A. S. Lyon, Sec.

Chatham, Aug. 8, 1851.

N. B. The attention of the churches is specially directed to the 29th Article of the Minutes of the Association for last year.

Temperance Union.

The next meeting of the Worcester County South District Temperance Union will be in Northboro', Thursday, Aug. 21, at 10 o'clock, A. M. The attendance of the friends of Temperance, of whatever name, is respectfully requested.

Whitinsville, Aug. 7, 1851. Lewis F. Clark, Rec. Sec.

Notice.

The next meeting of the Dublin Baptist Association will be held in Keene, at 10½ o'clock, A. M., the 1st Wednesday in Sept. Rev. D. G. Mason will preach the annual sermon. J. Hunt, Clerk.

Hamilton Anniversaries.

Wednesday, Aug. 13th, at 9 o'clock, A. M., the Examination of the respective classes in the University will commence, to be continued through the week.

Sunday, Aug. 17th, at 7 o'clock, P. M., Rev. John Dowling, D. D., of New York city, will preach the Annual Sermon before the Society of Inquiry.

Monday, Aug. 18th, 10 o'clock, A. M., will be a regular meeting of the corporation of Madison University, at the Steward's Rooms.

At 2 o'clock, P. M., at the same place, will be the meeting of the Board of Trustees of the Baptist Education Society of the State of New York.

At 7 o'clock, P. M., will be the anniversary of the Æonian and Adelphian Societies. William Tracy, Esq., of Utica, Orator, and a Poem by Wm. H. Burleigh, Esq., of Syracuse.

Tuesday, at 10 o'clock, A. M., will be the annual meeting of the Baptist Education Society of the State of New York. Sermon by Rev. Robert Turnbull, of Hartford, Ct.

At 2 P. M., will be presented the Reports of the Board and Treasurer, with addresses from Rev. T. O. Lincoln, of Utica, Rev. J. W. Taggart, of New York city, and Rev. G. C. Baldwin, of Troy.

At 7 o'clock, P. M., an address will be delivered before the association of Alumni and Friends by Rev. Samuel D. Burchard, of New York city.

Wednesday, at 10 o'clock, A. M., will be the Commencement exercises of Madison University, and at 2 o'clock, P. M., those of the Theological Seminary. These exercises will consist of Orations from the graduating Classes, and from Alumni as Candidates for the second degree, an Inaugural Discourse from Prof. E. S. Gallup, and an address to the graduating Class by Rev. G. W. Eaton, D. D.

Thursday, will be devoted to a Missionary Meeting, to be conducted by the Rev. Edward Bright, Cor. Sec. of the Missionary Union. There will be exercises connected with the designation of William T. Biddle, Tutor in Madison University, as a missionary to Maulmain. Also addresses from returned missionaries, Rev. Messrs. Binney, Haswell, and Howard. The exercises commencing at 10 o'clock, A. M.

P. B. Spear, A. M. Beebee, Com. of the Faculty.

Madison University, July 18th, 1851.

Ministerial Conference.

The Ministerial Conference of the Vermont Baptist Association, will hold its next meeting with bro. Goodby, in East Poultney, the third Tuesday (19th) in August next. Exercises to commence at 10 o'clock A. M. Levi Smith, Clerk.

Ira, Vt., July 21, 1851.

Ministers' Meeting.

The Ministers' Meeting of the Wendell Baptist Association will convene at Bro. L. Fay's, in Athol, on Tuesday, Aug. 19, at 10 o'clock, A. M. J. Shepardson.

Semi-Centennial.

The Fiftieth Anniversary of the Sturbridge Association, will be held at Ware, on Wednesday, Aug. 27, at 10 o'clock. All ministering brethren, who have formerly been connected with this Association, are cordially invited to be present. A sermon and addresses may be expected appropriate to the occasion.

Sturbridge, July 28. Geo. W. Dorrance, Clerk.

[N. Y. Recorder and Christian Sec., please copy.

Notice.

The Alumni Association of Peirce Academy, Middleboro', are hereby notified of their annual meeting in the Academy Hall, on Thursday, Aug. 14, at 10 A. M. Address by Nehemiah Leonard, Esq., of Springfield Poem by Rev. P. L. Cushing, of Westboro'. Collation at 1 P. M. Social gathering in the evening. Lyceum Exhibition in the Hall on the previous evening (13th.) U. W. Lawton, Sec.

Free Mission.

The Vermont Baptist Free Mission Conference, will hold its next quarterly session with the Baptist church in Huntington, commencing at 10 o'clock, A. M., on the last Wednesday in August. Bro. Joseph Sawyer is to be present on the occasion and participate in the exercises. E. H. Smith, Clerk.

Wallingford, July 30, 1851.

The Annual Meeting of the New England Baptist Free Mission Society will be held at East Weare, N. H., on Wednesday, Aug. 27, at 10 o'clock, A. M. Rev. E. K. Warren, of New London, Conn., preacher, Rev. W. Cooper, of Royalston, Ms., Alternate. Churches friendly to the cause are invited to send delegates. A large attendance is desirable. All are invited. Sereno Howe, Sec.

Lowell, July 29, 1851.

To Parents. Have you children that are afflicted with Scrofulous Diseases, or any Humors and Eruptions about them, that are destroying their constitution and enfeebling them for life, we would call your attention to the notice of Dr. S. A. Weaver's Canker and Salt Rheum Syrup, together with the Cerate. Read the testimony. The facts speak for themselves; they are from sources which are reliable beyond a doubt, and worthy of confidence.

Jameson & Valentine's Eating Rooms.—This Restorateur, at No. 1 Spring Lane and Sewall Place, Milk street, (Ladies' entrance in Sewall Place,) is a well conducted and enterprising establishment, one that will be found very convenient for business men, and for persons transiently visiting the city, who may wish to obtain meals served up at short notice. We recommend this establishment to the good will and patronage of our readers.

THE MARKETS.

BOSTON MARKET—RETAIL PRICES.

CORRECTED WEEKLY FROM THE NEW ENGLAND FARMER.

PROVISIONS.			SEEDS.		
Beef, whole animal, or by the quarter	6	@ 8	Clover, North. ℘ lb	00	@ 12½
			Do. Southern	00	@ 00
Do. fresh, retail	10	@ 14	Canary, ℘ bu	3 00	@ 3 50
Do. corned	8	@ 10	Flaxseed ℘ bu	3 00	@ 3 50
Do. mess, bbl	10 00	@ 12 50	Herds Grass, bu	3 00	@ 3 25
Do. navy, mess	8 00	@ 9 00	Red Top, North. bu	0 00	@ 0 00
Hogs, whole	7 00	@ 8 50	Do. Southern	50	@ 60
Pork, fresh, retail	9	@ 12½	COAL AND WOOD.		
Do. salt or corned	9	@ 10	Anthracite, ton		@ 5 50
Do. clear Bost.	18 00	@ 19 00	Cannel, ℘ chal.		@ 11 00
Do. West. clear	16 50	@ 17 00	Newcastle do.	9 00	@ 9 50
Do. mess	16 00	@ 00 00	Sydney do.	7 00	@ 9 00
Do. prime	13 50	@ 14 00	Dry Eastern Wood	0 00	@ 6 50
Pigs, roast, each	1 25	@ 0 00	Nova Scotia	0 00	@ 7 00
Do. feet	0	@ 8	Country Oak	0 00	@ 7 50
Pigeons, ℘ doz.	1 00	@ 1 25	Walnut, &c.	0 00	@ 7 50
Geese, each	1 00	@ 1 50	FLOUR AND GRAIN.		
Turkeys, each	1 00	@ 2 00	Flour, Ohio, bbl.	4 37	@ 4 50
Chickens ℘ pair	50	@ 75	Do. Genesee, com.	4 50	@ 4 75
Calves ℘ lb	4	@ 8	Do. do. extra	5 25	@ 6 50
Mutton ℘ lb	4	@ 7	Do. Howard st.	4 75	@ 5 00
Lamb, ℘ lb	5	@ 8	Corn, South. yel. flat	66	@ 68
Tripe ℘ lb	8	@ 9	Do. do. white flat	61	@ 64
Hams, Boston, lb	11	@ 12½	Rye, Northern	00	@ 85
Do. Western	10½	@ 12½	Oats, do.	50	@ 55
Butter, lump, lb	18	@ 22	Barley, Northern	75	@ 1 00
Do. firkin, 1st qual.	17	@ 20	VEGETABLES.		
Do. do. 2d do.	14	@ 17	Beans, white, bu.	1 50	@ 2 00
Cheese, new milk	0	@ 8	Rhubarb, ℘ lb	0	@ 00
Do. prime sage	10	@ 00	Asparagus, ℘ bunch	0	@ 00
Do. four-meal	5	@ 7	Radishes, ℘ bunch	0	@ 0
Lard, North. ℘ lb	10	@ 11	Peas, ℘ peck	00	@ 00
Do. West	10	@ 11	Cranberries, bu.	0 00	@ 0 00
Eggs, fresh, ℘ doz.	14	@ 00	Pickles ℘ gal.	37½	@ 50
HAY.			Peppers	37½	@ 50
Old Hay, ℘ 100 lb	70	@ 75	Squash	4	@ 5
New do	60	@ 70	Do. marrow ℘ lb	0	@ 0
Eastern bale	50	@ 65	Carrots ℘ bunch	00	@ 08
Salt do	50	@ 55	Onions ℘ bunch	3	@ 4
Straw, 100 lb	50	@ 60	Beets ℘ doz	25	@ 37
FRUIT.			Potatoes ℘ bbl.	2 00	@ 3 00
Apples, dried, ℘ lb	6½	@ 7½	Do. ℘ peck	37	@ 50
Do. ℘ bbl.	3 25	@ 4 00	Sweet Potatoes, pk.	00	@ 75
Do. ℘ peck	50	@ 75	Turnips ℘ peck	00	@ 00
Pears, winter, peck	00	@ 00	Cabbages, ℘ head	0	@
Chestnuts, ℘ bu.	0 00	@ 0 00	Spinnage, ℘ peck	00	@
Figs, ℘ lb	12½	@ 20	Cucumbers		@

CAMBRIDGE CATTLE MARKET.

Wednesday, Aug. 6, 1851.

At market, 1204 Cattle—about 600 Beeves, and 1000 Stores, consisting of Working Oxen, Cows and Calves, two and three years old.

Prices—Market Beef—Extra, $6 50 per cwt.; first quality, $6 00; second quality, $5 50; third quality, $5 00; ordinary, 4 00. Hides, $5 25 per cwt.; Tallow, $5 25.

Veal Calves, $3, 5 @ 7.

Stores—Working Oxen,—$70, 90 @ 108.

Cows and Calves, $14, 25, @ 37.

Two years old, $14, 24 @ 26.

Three years old, $14, 24 @ 37.

Sheep and Lambs—5128 at market.

Prices—Extra $4, 6 @ 8. By lot, $1 50, 2 25 @ 3.

Swine—Retail 5½ @ 6½c. Spring Pigs 8 @ 10c.

Remarks—The market not as active as it was the last two weeks, and prices have a downward tendency. The supply is large.

114 cars came over the Fitchburg Railroad, 90 over the Boston and Lowell Railroad, loaded with Cattle, Sheep, Horses, and Fowls.

BRIGHTON CATTLE MARKET.

Thursday, July 31, 1851.

At market 800 Beef Cattle, no Stores, 8 pairs of Working Oxen, 20 Cows and Calves, 5000 Sheep and Lambs, and 220 Swine.

Prices—Beef Cattle—Extra, $6 50; first quality, $6; second quality, $5 75; third quality, $4 00 @ 4 50.

Working Oxen—Dull at $75, 80 @ 85.

Cows and Calves—$ 19, 21, 30, 35 @ 38.

Sheep and Lambs—Lambs $1 50, 2 @ 3.

Swine—6½c; retail 6½ @ 7½c; fat Hogs 5c.

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HOUSE AND LAND BROKER,
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WEST BOYLSTON ACADEMY.

The Fall term will begin Sept. 3, and continue twelve weeks. Tuition $3.30, $3.80 and $4.35. Music, with use of Piano, $9. Drawing, (Pencil and Crayon,) $2 50; French, $1 25, each extra.

This institution is pleasantly located and easy of access by railroad from all directions. Board in good families $1 50 to $2 00.

33—3w GEO. W. CURRIER, Principal.

ROCKINGHAM ACADEMY.
HAMPTON FALLS, N. H.

The Fall term of this institution will commence on Wednesday, Sept. 3, under the instruction of
J. B. FITMAN, A. B., Principal.

Instruction will be given in the English and classical departments, including the French, and in all branches usually taught in our Academies.

This institution affords ample and convenient accommodations for a large school. Situated in a pleasant village near the Depot upon the Eastern Railroad, it presents every requisite advantage for study and improvement.

Tuition as heretofore. Board at $1 50 to $1 75 per week.
WILLIAM LAMSON, Sec'ry.
Portsmouth, N. H. 33—3w

A BOOK FOR EVERY S. S. TEACHER.

Kitto's Popular Cyclopædia of Biblical Literature. Condensed from the larger work. By John Kitto, D. D., F. S. A., author of "The Pictorial Bible," "History and Physical Geography of Palestine," Editor of "The Journal of Sacred Literature," etc. Assisted by numerous distinguished Scholars and Divines, British, Continental and American. With numerous illustrations. One volume, octavo, 812pp. Cloth, $3 00.

The Popular Biblical Cyclopædia of Literature is designed to furnish a Dictionary of the Bible, embodying the products of the best and most recent researches in Biblical Literature, in which the scholars of Europe and America have been engaged. The work, the result of immense labor and research, and enriched by the contributions of writers of distinguished eminence in the various departments of Sacred Literature,—has been, by universal consent, pronounced the best work of its class extant; and the one best suited to the advanced knowledge of the present day in all the studies connected with Theological Science.

The Cyclopædia of Biblical Literature from which this work is condensed by the author, is published in two volumes, rendering it about twice the size of the present work, and is intended, says the author, more particularly for Ministers and Theological Students; while the Popular Cyclopædia is intended for Parents, Sabbath School Teachers, and the great body of the religious public. It has been the author's aim to avoid imparting to the work any color of *sectarian* or *denominational* bias. On such points of difference among Christians, the *Historical* mode of treatment has been adopted, and care has been taken to provide a fair account of the arguments which have seemed most conclusive to the ablest advocates of the various opinions. The Pictorial Illustrations—amounting to more than three hundred—are of the very highest order of the art.

Kitto has succeeded in producing a work of rare excellence; one that is regarded as an essential to every Clergyman's Library. It will be found a valuable companion to the Sabbath School Teacher, and to all engaged in the study of the Scriptures, and as a book of reference, it deserves a place on the shelves of every family Library.—*Am. Traveller.*

We commend the work particularly to our clerical readers. It will save them the necessity of many other books.—*Zion's Herald.*

This is a Dictionary of scriptural topics, which should find a place in every library. Sunday school teachers, and all who study the Scriptures, will find this Cyclopædia a more valuable auxiliary than any work extant of which we have knowledge.

It is the result of the combined biblical, scholastic, and scientific minds of the highest order, and scarcely a question can arise in the mind of the reader of the sacred book, but may be answered by reference to this comprehensive volume. For the family library as well as for Bible class and Sunday school teachers, we cordially recommend it.—*N. Y. Com. Adv.*

Here we have the larger work referred to in the title, boiled down more than one-half, and made more strong and rich by the evaporation. To that numerous and most useful class of laborers in the Lord's vineyard, the Sabbath school teachers, we would respectfully offer our advice to appropriate three dollars each to make themselves possessors of this valuable help for the discharge of their duties. If any one of them should not have the money, we counsel him "to sell his garment and buy one."—*Puritan Recorder.*

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33—

COMPLETE CHURCH ORGANS FOR $150.

The subscriber has the exclusive sale of Nichols' Patent Emmoen Organs. These instruments are ingeniously arranged with different stops, sub-base, pedals, and swell, and will produce as varied expression as an $800 pipe organ. The construction is exceedingly simple, and not liable to get out of order or out of tune, while the works are so contrived, that by raising the key board, which is hung on hinges, the whole interior is exposed to view, enabling the organist to rectify with the utmost ease, any fault, should one chance to occur. Churches unwilling to incur the cost of an expensive organ, will find this organ worthy of their attention. A full supply always on hand at the Tremont Temple Music Store, and an experienced organist always in attendance to exhibit the capabilities of the instrument. Committees of churches, and others interested, are respectfully invited to call and examine.

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CHARLESTOWN FEMALE SEMINARY.

The sixty second term of this institution will commence on Monday, Sept. 1st, and continue fourteen weeks.

For particular information see a Printed Plan which will be sent to any order. A. J. BELLOWS, for the Trustees.
33—3wis

BOYS' HIGH SCHOOL, NEWTON CENTRE.

The next term will commence on Monday, Sept. 1, and continue twelve weeks. Board and tuition at the rate of $150 a year. Circulars containing more definite information will be sent to order.
33—3w MOSES BURBANK, Principal.

OREAD INSTITUTE.

This Seminary is pleasantly located in Worcester, on Main street, about half a mile south of the Common, and affords young ladies every requisite facility for acquiring a thorough moral, scientific, classical and ornamental education. Seven Professors and Teachers, of distinguished ability and fidelity, are now connected with the Institute, in the departments of ancient and modern languages, common and higher English branches, music, painting and drawing.

The academical year is divided into two terms, of twenty-one weeks each, commencing on the first Friday of March and of September. There is no admission for less than half a term. No young lady can be admitted as day scholar unless under the immediate supervision of her parents or guardian.

Expenses: For board, washing, room-rent, use of furniture, lights, fuel, and *ordinary* supervision, $112 per year.
For tuition in each English study, $8 per year.
For tuition in each ancient or modern Language, $20 per year.
For tuition in Painting and Drawing, $32 per year.
For tuition in Music, with use of Piano, $40 dollars per year.
For tuition in Solfeggio Exercises, $10 per year.
All bills are paid quarterly in advance.

References—Rev. Francis Wayland, D. D., Rev. S. B. Swaim, Hon. Isaac Davis, LL. D., Rev. Seth Sweetser.

For further particulars inquire of
ELI THAYER, A. M., Principal.
Worcester, Aug. 1851. 33—3w

TOWNSEND FEMALE SEMINARY.

The Fall Term of fourteen weeks, will open on Wednesday, the 27th of August. For particulars, see advertisement in another column. Also Catalogues, which may be had by application to
SILAS BRUCE, Sec.
West Townsend, Aug. 1851. 33—3w

LADIES SEMINARY,
WARREN, R. I.

The next term will commence on Wednesday, Sept. 3, and continue twelve weeks.

Catalogues containing a full account of the institution will be furnished on application at the Seminary.

Expenses for the term $40; for the year of forty four weeks $140.
33—4wis A. M. GAMMELL, Principal.

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7. Census of Great Britain. Morning Chronicle.
8. English Church and American Bishops. Do.
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With the advantage of the free and valuable criticisms and suggestions made by these able and practical instructors, the author, with the aid of two assistants, who were practical teachers, finally prepared the copy, and the works were stereotyped. They are now presented to the public as possessing INTRINSIC MERIT *superior to any works ever prepared for schools, upon the subjects of*

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The Fall Term of twelve weeks will commence on Wednesday, August 27th.

BOARD OF INSTRUCTION.
C. B. Smith, A. M., Principal.
H. Hitchcock, Assistant Teacher.
S. A. Butran, M. D., Teacher of Modern Languages.
A. F. Maynard, Teacher of Vocal Music.
S. G. Stone, Teacher of Penmanship.
Miss H. L. Fletcher, Preceptress and Teacher of Music, Drawing, &c.
Mrs. M. R. Smith, Assistant in Female Department.

The gratifying success which has ever attended this institution and its present increasing prosperity, is in itself the strongest proof of the ability and thoroughness of its instructors. Instruction will be given in all the branches usually taught in our academies, and no pains will be spared to prepare those who resort to this school for *instruction*, for Teachers, College, or the practical concerns of life. The Teachers' Class will receive especial attention, and the advantages afforded to this class to those who design to teach, will be equal to those obtained at any other academy.

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Tuition will be the same as for a Term of 11 weeks. Board, including all incidentals, will be furnished in private families, from $1 50 to $1 75 per week, varying according to the accommodations, and the price of provisions, but will be as low as can be afforded at any other similar institution.

Good accommodations will be furnished, on the most reasonable terms, to those who wish to provide their own board.

N. B. All communications addressed to the Principal.
N. CUDWORTH, Sec.
Ludlow, July 28, 1851. 32—3w

PEIRCE ACADEMY,
MIDDLEBORO', MASS.,

Will commence its Fall quarter, Monday, Sept. 8, (Winter, Dec. 1,) J. W. P. Jenks, A. M., Principal, D. W. Faunce, A. B. Assistant, Miss S. E. Smith, Preceptress. A boarding-house for males is just completed, and such as board in it, will be under the direct supervision of one of the teachers. Board and Tuition as heretofore. Catalogues furnished on application to the Principal.
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☞ E. H. Fletcher is extensively engaged in the publication and sale of Theological and Religious Books. Complete catalogues furnished gratis upon application. 32—3wis

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This Institution is located in the beautiful and healthful village of West Townsend, Mass., and near the banks of the Squannacook, whose murmuring waterfalls add not a little to the natural scenery of the place. It is within two hours of Boston by railroad, and pupils from New York, Albany, New Haven, Ct., Burlington and Montpelier, Vt., Keene and Concord, N. H., Portland, Me., can leave early in the morning, and arrive here at 7 o'clock, P. M.

Tuitions.—In English branches, including Penmanship and Vocal Music, $5 for 12 weeks; Languages, each, $1 50 additional; Drawing, and Painting in water colors, $3; Perspective Drawing, $3; Oil Painting, $10; Bronze Painting, $3; Piano Forte, common course $8 00, double do. $10 00; thorough Bass, $10 00.

Board, including washing, lights and fuel, $1 92 per week.

There are three Terms annually, which open and close as follows. The Summer Term commences on the 2d Wednesday in April, and ends on the 4th Wednesday in July, at which time the annual examination occurs. Fall Term opens on the 4th Wednesday in August, and closes on the 4th Wednesday in November. Winter Term opens on the 1st Wednesday in December, and closes on the 4th Wednesday in March.

For reference and particulars, Catalogues will be forwarded by application to SILAS BRUCE, Sec'y.
West Townsend, Mass., June 27, 1850. 32—istf

PATENT ÆOLIAN PIANO FORTES.
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400 WASHINGTON STREET.

The only Manufacturers of Coleman's Patent Æolian Attachment for Massachusetts.

These truly valuable Instruments, with the improvements made by the subscribers, especially in their construction, and voicing of the Æolian, render them capable of the softest tones of an Æolian Harp, and of being increased in power, sufficient for any parlor use; and when combined with the Piano Forte, can be made to imitate the sweet tones of the Flute, or Clarionet, Horn, or Bassoon, with one hand, and with the other the Piano Forte accompaniment; thus combining orchestral effects, by the same performer at the same time.

Piano Fortes, with, or without the attachment, will be selected by our *selves* when desired, and sent to any part of the country, and warranted to give satisfaction or the money refunded.

The patent is owned by ourselves, exclusively, for the State of Massachusetts, and no other person or persons in Massachusetts have the right to manufacture these instruments.

And, as many of the Piano Forte makers, and others in their interest, have said the Æolian attachment injured the Piano Forte, and will not keep in tune with it, we hereby *notify all persons, that in future we shall apply the attachment to our own instruments made expressly for the attachment,* AND TO NO OTHERS. These we can, with confidence, warrant to stand, several of which we have known to remain in tune one year and over, without tuning; and but very few of the attachments, even those applied over five years since, have been tuned at all. We have applied nearly 1000 of these attachments, and will give the names of the purchasers to those who desire information, in almost every section of the country.

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WEST-END.

The subscribers have leased the new wharf, (belonging to the city,) at the foot of Cambridge street, near the new jail, for the purpose of carrying on the Wood, Coal and Hay business in all its branches. Mr. ROBERT WHITE, of the late firm of Ward Jackson & Co., will manage the business on said wharf, and endeavor, by his personal efforts, to meet the wants of his friends and the public generally. MOSSMAN & CO.

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46—istf ROBERT WHITE.

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Manufacturer and Dealer in
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ALSO IN BANK, STORE, SAFE AND HOUSE LOCKS,
LATCHES, BRASS AND IRON HANDLES, CESSPOOLS, PADLOCKS, GLASS AND WOOD KNOBS, &C.,
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A SOVEREIGN REMEDY FOR
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IN ALL ITS VARIOUS FORMS,
Such as Pain in the Stomach, Heartburn, Habitual Costiveness, Acid Stomach, Headache, Loss of Appetite, Piles, Night Sweats, Asthma or Phthisic, Flatulence or Wind in the Stomach, Nervousness, Coldness of the Extremities, Weakness of the Limbs,
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Many other individuals, of the highest respectability, can be referred to, who will confirm all that has been said in favor of this invaluable medicine.

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LIST OF ILLUSTRATIONS.
ROBINSON'S PRAYER AT THE DEPARTURE OF THE PILGRIMS FROM DELFT HAVEN.
ILLUSTRATED TITLE PAGE.
MAP OF MASSACHUSETTS BAY.
THE COPPER CHAIN.
FIVE KERNELS OF CORN.
SIR CHRISTOPHER GARDNER TAKEN.
CAPTURE OF ANNAWON BY STRATAGEM.
LIKENESS OF MISS REBECCA RAWSON.
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NOTICES OF THE WORK.

This is the commencement of a series of American Histories, and if this is to be taken as a specimen the series will be one of no common interest. It presents in a style of simplicity and elegance all the more prominent events of the history of that great enterprise in which we recognize the germ of our national glory. The work derives additional interest from its engraved illustration.—*Albany Argus.*

The incidents are too interesting and important to be kept out of sight, and every generation should produce its books to keep them alive in the memories of the people. Mr. Banvard has performed his part of this labor with much intelligence—and the book when once taken up will not be laid down without regret until it is finished.—*Boston Courier.*

These books are intended for popular reading, especially for the younger portion of the community. This volume appears to have been carefully prepared, the incidents are well selected and related, and it seems well calculated for the purpose for which it is intended. It is illustrated with several wood engravings of the scenes and persons alluded to in the story.—*Boston Daily Adv.*

GOULD & LINCOLN, Publishers,
32— 59 Washington st

MISCELLANEOUS.

For the Watchman and Reflector.

THE LAWS OF HEALTH.--NO. XVII.

DRINKS AND THIRST.

THE subject of Temperance has been so extensively discussed during the last twenty-five years, that few persons of intelligence can be found who are utterly ignorant of the philosophy either of eating or drinking. Yet the remarks on this subject, elicited by discussion, have been, after all, chiefly of a *negative* character. We have been told what we *ought not* to drink, rather than what we *should* drink, or how, and why, we should drink. The present article will therefore be devoted to the consideration of the Laws of Drinks and Thirst.

It has been held, by a few, that man is not a drinking animal. The great champion of this strange doctrine was the late Dr. Wm. Lambe, of London. For nearly half a century of his long and valuable life, he persevered, both "in season and out of season," in promulgating his views; and only ceased to proclaim them when he "rested from his labors." I am not aware, however, that, in this respect, his works follow him. It is a matter of doubt whether he has a disciple in the wide scientific world. I know a few zealots—men without knowledge—who have abstained from drinks one, two, or ten years; and one or two medical men who have made experiments of the kind for scientific purposes; but I would as soon believe, from the facts before me that man is not an *eating* animal, as that it was not the Divine intention that he should take *drink*.

But while I believe in the use of drinks, I do not believe in the propriety of receiving them to while away the time in company, to wash down food, to heat us or to cool us, or to tickle our palates and afford us mere gratification. The true science of drinking, no less than that of eating, should be carefully studied, and properly reduced to practice. There should be no such thing among us as drinking at mere hap hazard.

Some may smile at the idea of applying science to the subject of eating and drinking. For nearly six thousand years all these matters—eating, drinking, exercise, cleanliness, dress, sleep, the reproduction of the species, &c. &c.—have been, some how or other, left out of the pale of science entirely. Those whose thoughts have run at all in this direction, have, for the most part, come to the conclusion that they are matters of mere instinct, about which reason has little to do. The majority, however, have never thought at all. They have simply followed the customs, fashions and habits of the place in which they have been brought up, only taking care to avoid such extremes as would be regarded by those around them as obvious and striking violations of the great law of conventionalism—I mean the conventionalism of public opinion. The same train of reasoning,—or nearly the same—by which we come to the conclusion that food should be taken under such or such circumstances, and under such and such other circumstances should be avoided, would lead to the conclusion that our drink should be taken only in certain circumstances and conditions of the human system. Let us examine this matter.

What is thirst? Is it not a call of nature, for something to dilute the blood and other fluids? The finer and more highly vitalized particles of the blood are constantly being used up in the process of secretion and nutrition, and hence the necessity that the blood should be recruited. If the food is succulent and properly masticated, and in no respect improperly prepared, no drink may, perhaps, be required. But if otherwise—if the food is dry, not well masticated, too highly seasoned, or eaten when the stomach is over fatigued, as too commonly happens, and as to some small extent seems almost unavoidable in a refined state of society, there will be, at times, more or less of thirst.

Thus far, however, in speaking of the nature of thirst, I have had in view what may properly be called a diseased, or *artificial* thirst. This prevails all over our country, and is daily and hourly becoming more and more imperious. Its causes are numerous, and it is very early induced.

The formation of an artificial thirst may be induced in the nine following ways: 1. By drinking unnecessarily, for the mere pleasure of drinking, or from habit. To this, most children are early accustomed. 2. By the use of drinks which are too stimulating. 3. By the use of food which is too highly seasoned—or of sweets or other substances, the nutriment of which is too highly concentrated. 4. By substances not well masticated, or otherwise difficult of digestion. 5. By large quantities of very cold drink taken habitually. 6. By the use of medicinal substances. 7. By the indulgence of improper passions. 8. By sitting up late at night. 9. By too much or too little sleep.

But whether our thirst be artificial or natural, it should be gratified. An unnatural thirst can indeed be neglected with more safety than one which is natural; though not, perhaps, with more comfort. The former, like a mere nervous sensation, will sometimes pass away, if unattended to, in a little while, but the latter though less troublesome to endure, is more apt to be permanent.

If I have, thus far, made myself intelligible, the next question is *when* we shall drink. Shall we drink whenever we feel an inclination to do so? Shall we drink at our meals only? Or shall we confine ourselves to certain hours or seasons? Many persons are in the habit of using no drink except at meals. They say that whenever they have their coffee or tea, regularly, they have no thirst at other times. This is no doubt the fact—still this does not prove that they have hit upon the true method of drinking. A much larger portion of mankind are governed in this matter, entirely by their feelings. They never ask their heads *when* and what they shall drink. They would not be governed entirely by their feelings in regard to food; but as to leaving blind feeling—a mere epigastric region—to govern them in regard to their drinks, why it never occurred to them that there could be any thing wrong in the practice.

A few individuals of a third class may be found among us, and only a few, though their number is increasing. These, though they would by no means neglect wholly, the demands of a blind stomach and epigastric centre, do nevertheless take care that the authority of the latter shall yield to the authority of the head, as to the higher law. And this they do in regard to the desire for drink, as well as the other appetites. Some of this class drink only when they rise, and when they retire to their rest. Others at these two seasons, and at their meals. Others, who have studied the subject, in the light of physiology, endeavor to form themselves to the habit of drinking at no other times except at the distance of about three or four hours after each meal,—i. e. at the time when the work of forming the chyme, may, as a general rule, be about finished,—and perhaps at rising in the morning.

So far as I can understand this subject, the latter seems to me to be the true course. The reason is this. Not only are eating and drinking, as a general rule, incompatible with each other, but the presence of drink in the stomach much before the work of chymification is fairly completed is also wrong. Now, as the work of chymification takes from two to four hours, according to the quality, quantity, &c., of the food, it follows that the times of which I have spoken in the preceding paragraph, are as well adapted to carry out and promote nature's purposes as any other.

It can hardly be necessary to say that no person who has formed himself to this habit, and continued it for several years—and whose food and physical and mental habits are right—feels any considerable inclination to depart from it. His thirst will usually come at the time he has marked out for himself—seldom, if ever, at any other. And he will not only enjoy, in the highest possible degree, the pleasure of drinking, but he will also find his appetite and power of digestion greatly increased by it.

I trust, however, that every reader has inferred before now, that in order to this end, his drink must be water, and water only. For that which nature calls for in order to dilute the blood and increase its power to sustain us, must be either nutritive particles, or water. Now it is one of the plainest laws of physiology that nothing which contains nutriment—not even milk, molasses, or beer—should go into the stomach between our meals. It follows, then, as a matter of course that what is called for is water. In truth there is no drink which in the case of pure natural thirst responds to nature's call *but* water. I might go even farther than this, and say that there is nothing that answers nature's purposes in artificial thirst but water. You might as well take alcoholic drinks for example, to extinguish the flames when a building is burning, as to put out fire in the human domain.

As regards *quantity* no precise rule can be given. I have known one man who took but a gill of water a day—and this was his only drink. This he divided into three equal parts, one of which he drank at the expiration of two hours after each meal. But this for most adults is far too little. For many, a pint or even a quart in twenty-four hours, would not be too much.

There is a very common excuse in the mouths of laboring men and others, for drinking large quantities of liquids of some sort,—because they perspire freely. Now it may not be so generally known as it ought to be, that many people perspire excessively, because they *drink* to excess, in the first place. The excessive drinking is the *cause* of their profuse perspiration. Would they be content to *drink* less, they would *perspire* less. And it is the man who perspires freely but moderately that endures the heat best.

The remarks I have made are very general. It has not been my intention to speak of particular drinks, and for a very good reason that I would have nothing used, as drink, but water. When we know and admit that water is the *best* drink, how can we as Christians allow ourselves to use the *second* best? Would it not be to commit *a known sin*, though it should be regarded as a *small* one, *habitually*? Would it not be to sin "willfully," after we have received "a knowledge of the truth"?

A.

For the Watchman and Reflector.

GARDEN HOMILIES.

TOADS.

You ugly little toad.—*Nursery Talk.*
He is a perfect toady.—*Political Slang.*

Uglier than thou art, Toad,
Flesh, haply, may not be;
Grievous, I ween, the load
Thou bearest of obloquy;
As if God made one road
For thee, and one for me!

Yet travel we along,
Each to our purpose true;
I, in the human throng,
Seeking the ever new—
Thou, where the insect song
Breaks in the evening dew.

Morning, and noon, and night,
In sunshine and in cloud,
Instant and fierce the fight
Man wages in the crowd,
Blest, if no heart he blight
When the world's praise is loud.

But, Toad, under the weeds,
Silent and shy, all day,
Counting, perhaps, thy beads
Like an old convent Frey,
Little to thee are deeds
That make young hairs turn gray.

Only when nightfall flings
Dim shadows o'er the trees—
When day-birds close their wings,
And insects tempt the breeze,—
When twilight's beauty brings
Man's heart but fitful ease;

Then, Toad, thou leav'st thy haunt,
And hopp'st in very glee;
No foe in flower or plant—
No spy in bush or tree;
Glad in thy only want,
Unlike the world and me!

MORAL.

Ugly are toads; by all,
Who read them not, despised;
Yet still, small voices fall
Sometimes where little prized;
So brutes in vain may call
On man to be advised!

REMINISCENCE OF JONATHAN EDWARDS.

A CORRESPONDENT of Zion's Herald in writing from Enfield, Ct., makes the following reference to a well known occurrence in the life of President Edwards:

"This place is situated in the town of Enfield, in the northwestern corner of Connecticut, and on the banks of the beautiful river which gives name to the State, eighteen miles from Hartford, and eight miles from Springfield, Mass. It was in the Congregationalist church in this town, now situated about a mile and a half from this village, that Jonathan Edwards, of Northampton, during "the great awakening," July 8th, 1742, preached his famous sermon on "Sinners in the hands of an angry God," from Deut. 32: 35, "Their foot shall slide in due time.' At this time, the revival, which had commenced in Northampton eight years before, had not reached this place; and previous to the contemplated visit of Mr. Edwards, much prayer was offered by the friends of the work, and the neighboring society, for a blessing on his labors, on this occasion. When he commenced, the audience was as gay and thoughtless, and as undevout as well could be; but before he closed, loud sobs and cries for mercy broke forth from all parts of the house; while the old pastor, who was with him in the pulpit, alarmed and terrified beyond measure, not so much at what he saw, as by the doctrine of the sermon, was seen standing by his side, exclaiming, "O, Mr. Edwards, is not God a merciful God?"

For the Watchman and Reflector.

SARATOGA SPRINGS.

SARATOGA is a pretty town, and contains about 4,000 inhabitants. The public houses and stores are all on the main street, which is broad, and ornamented with shade trees. The place is well supplied with hotels and private boarding-houses. The principal hotels are only open during about three months of the year, from the middle of June. The "United States" is one of the largest and pleasantest hotels in the country, and sometimes accommodates one thousand persons. There are charming drives at Saratoga, one of which is to the Lake, a distance of three and a half miles. The pleasant walks to the different Springs, and in the cemetery, pleasure grounds, groves and forests, contribute, perhaps, as much as the fountains, to the health and happiness of the numerous visitors.

There are a dozen mineral springs, more or less noted, besides others, comparatively but little known. The most distinguished are near the centre of the town, and lay along in a valley. Some have a pavilion over them, and all have boys in attendance, who obtain the water for visitors, by lowering down a staff into the springs, on the end of which tumblers are inserted in sockets. The boys are agreeable and attentive, and receive whatever change is presented. They never tease, nor seem displeased, even if nothing is given. The money they obtain, is their own, and compensates them for their labor in "dipping" and "bottling," each of which duties they perform every other day.

The old Congress Spring is the most noted, and is doubtless the best fountain in the town. This belongs to a Mr. Clark, who realizes a very handsome income from it. Mr. C's. father formerly owned the Spring, and accumulated a large fortune from this source. Mr. Clark keeps open to the public the fine and extensive pleasure grounds that are around it, and thus contributes much to the attractions of Saratoga. The Congress Spring contains all the constituents of the other mineral springs, hence the name it bears. In this fountain are the most important ingredients which compose the mineral waters that are resorted to by invalids in pursuit of health on any portion of the globe. A vast amount of the water of this and the other springs, is drank at the fountains, but a surprising amount is bottled up, and sent abroad. As a cathartic, it is much used, and when taken on an empty stomach, in the morning, is very effective. It is also a most admirable diuretic, and its curative powers are acknowledged by all acquainted with it. An idea of the properties of this water can easily be obtained from the fact that one cubic gallon gave on analysis, in 1844, by Dr. Allen, the following results:

Chloride of Sodium,	grs. 390.246
Hydriodate of Soda and Bromide of Potassium,	6.000
Carbonate of Soda,	9.213
Carbonate of Magnesia,	190.981
Carbonate of Lime,	103.416
Carbonate of Iron,	1.000
Silex and Alumina,	1.036
Solid contents of one cubic gallon	611.892
Carbonic Acid,	386.188
Atmospheric Air,	3.261
Gaseous contents of a gallon,	389.449

The High Rock Spring, which receives its name from the peculiar stone which encircles its mouth, is one of peculiar interest. This rock was very slowly formed by rich and copious deposits of carbonated earths from the mineral fountain. The circumference at the surface of the ground, is twenty-five feet. Circumference at the top, two feet eight inches. Diameter of the opening in its top, ten inches. Distance from the top of the rock to the water within, is two feet eleven inches. Height of the column of water within the rock above the surface of the ground, one foot. Depth of the fountain, ten feet. One hundred grains of this Rock furnished the following substances on analysis:

Carbonate of Lime,	grs. 41.000
Carbonate of Magnesia,	30.166
Carbonate of Iron,	13.501
Silex and Alumina,	15.333
	100.000

These substances vary very materially in different parts of the rock.

To this spring the Indians once resorted for relief, and brought also their sick friends when laboring under disease. The water is an excellent tonic, and as an alterative to be taken during the day in small quantities, is very good. One cubic gallon gave the following ingredients on analysis:

Chloride of Sodium,	grs. 190.233
Carbonate of Magnesia,	62.100
Carbonate of Lime,	71.533
Carbonate of Soda,	18.421
Carbonate of Iron,	4.233
Hydriodate of Soda,	2.177
Silex and Alumina,	2.500
Hydro-Bromate of Potash,	2.500
Solid contents in one cubic gallon	351.197
Carbonic Acid,	331.666
Atmospheric Air,	2
Gaseous contents in a gallon,	333.666

The waters of the various springs have proved very successful remedial agents, but they should not be improperly indulged in, as to some individuals and for some complaints, they would prove highly injurious. Persons who are not accustomed to drinking these renovating mineral waters find them exceedingly unpleasant, as they have a smart, pungent taste, but by drinking them a few days they become very agreeable.

The Cemetery is a very fine one, and much good taste is manifested in it. We were particularly gratified in visiting several graves of young children, where there were white marble stones, and, inserted in the mounds of earth, were bunches of flowers and vases, containing pretty boquets. On one monument, permanently inserted, was a gilt China vase, containing flowers, showing that fond mourners intend never to become unmindful of that endeared spot. On one tall, white marble monument, was the following modest inscription:

REV. FRANCIS WAYLAND,
Born in Frome, England,
June 15, 1772.
Died at Saratoga Springs,
April 9, 1849.
Now, behold my witness is in heaven,
And my Record is on high.

In this cemetery, also, there is a very handsome white marble monument, erected to the memory of Coleman, the inventor of the Æolian Attachment. On the pedestal, a massive block, five feet high, is a shield, and in raised letters the following inscription:

OBED M. COLEMAN,
Died
April 5, 1845.
As well the singers,
As the players on instruments,
Shall be there. Psl. 87: 7.

Over the shield is a wreath of laurel, enclosing a piano, harp, and a scroll of music, in honor of the improvements made by the deceased in musical instruments, and his acknowledged musical genius. On the top of the pedestal, is a cornice, on which is carved four busts; one is that of Michael Angelo; another of a female, representing Religion; a third represents Music; the fourth, is an ideal head of Homer, the father of Poetry. The obelisk is nine feet high, having near its summit, a wreath of flowers, as if carelessly thrown there. The whole, which is of white Italian marble, weighs 16,000 lbs., and cost $1600.

The Roman Catholics, we observed, are building a large stone church on one of the corners of the main street,—their present place of worship being much too small for them. The town contains five churches, besides the Catholic, viz., a Presbyterian, Methodist, Baptist, Episcopalian and Universalist.

U.

SOLACE OF THE GOSPEL.

THE Paris correspondent of the London Christian Times relates an instance of the happy effects produced by the gospel of our blessed Lord upon a very poor and wretched old peasant woman, who earns a scanty living by weeding gardens in a town some leagues from the metropolis:

"Since I embraced the Protestant faith," she said one day, "I have been perfectly happy. Before that, I used to be constantly complaining and unhappy at my condition, saying I was an unfortunate woman, and envying all who were better dressed and better fed than myself. Now, just as I am, I am happy to the bottom of my soul, and I would change conditions with no one; for since it has pleased our God and dear Saviour to make me what I am, I know it is for my good, and I only ask to do the will of my Heavenly Father. There are some who pretend to say that there should be no rich people; I do not think so now; for I see in the Gospel that there always have been rich folk; but I do not wish to be one of them, for it is very difficult for the rich to enter into the kingdom of heaven. I have also heard that there are people unhappy enough to say there is no God! How dreadful! The beautiful sun that lightens me—this rosetree that I am now clearing—but, above all, my heart, my soul, cry aloud that God lives—that he creates all things, directs all things, and all out of love to us, who are, alas! so bad and ungrateful!" Thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

MEDICAL PRACTITIONERS IN BOSTON.—The Medical and Surgical Journal says that there are 213 medical men in this city belonging to the State Medical Society; and fifty-one unconnected with it, acknowledging obligations to no medical association. Twenty are denominated botanic physicians, who look upon all the others as dangerous dealers in physic; while six female physicians, quite independent of the rest, complete a catalogue of 850 persons who sustain themselves in a population of 130,000 by prescribing and giving medicine. The number is annually increased, notwithstanding the fact that there are to many already for their individual success in business.

RUSSIAN MONUMENT TO BEHRING THE NAVIGATOR.—The Emperor of Russia has decided that a monument shall be erected at the capital of Kamschatka, in honor of the celebrated traveller Behring, who discovered, in 1724, the Straits to which he gave his name. This monument will consist of a pyramid ten metres high, on the top of which will be erected a statue of the intrepid traveller. The Academy of Science of St Petersburg will furnish the inscription for the monument.

AGRICULTURAL.

WORK FOR THE SEASON.

AUGUST. Before the close of this month, the scythe, the sickle, and the cradle, will have passed over many fields and shorn them of their crops. Much of the grandeur and beauty that have adorned nature the previous months will be gone. During a part of August, the farmer has some little respite from his hard labor, yet there is much to do in securing the matured crops, taking care of those that are growing, and doing many things in preparation for the future, which cannot generally be so well done in any other season.

Cutting Grain. The greater part of the wheat harvest comes off in New England during this month. It should be cut soon after the berry begins to harden, as the straw is then drying up, and can afford no more nutriment to the grain. By cutting rather early, there is often a chance to save it from a long storm, or a long time of dull weather, which is often very destructive.

Weeds. These require considerable attention, and yet they have generally been neglected during the haying season, and if not destroyed immediately, they will seed the ground plentifully. Those that are maturing their seed should be burned, or put into compost, and the seed allowed to vegetate before the manure is applied to the land.

Bushes. Cut bushes about the middle of this month, and they will sprout but little—less than if cut at any other season. On many farms in New England bushes are numerous, and occupy no small part of field and pasture. Their extermination would render the farm more beautiful, more pleasant to work, and greatly increase its profits.

Pruning Trees. August is one of the best, if not the best month for this operation. The bark does not readily start from the wood, and as the tree is in foliage, the operator can see to thin the limbs judiciously. But the great advantage in pruning at this time is, that where the limb is cut off, the trunk remains sound, whether it heals over soon or not.

Digging Wells. In August or early in September, when there is a severe drought, is a good time for digging wells, as it generally will be done thoroughly. Frequently there is great loss in attending to this business when water is plenty, and the well is not sunk deep enough, and must be made deeper in a dry time at great expense.

Wet Lands, properly improved, are our most profitable grass lands, and though much has been done in some sections to reclaim these valuable lands, in other parts they are almost wholly neglected, while the grass crops are failing on high lands. This is a good season for clearing up, ditching, ploughing, hauling on sand or gravel, manuring and sowing wet land to grass; and if well done, a good crop of grass will pay no small share of the expense another year.

Weaning Lambs. In this month, or early in September, according to their age, lambs should be weaned while the feed is sweet and succulent. They bear weaning better at this season than late in the fall, when the feed is dry, hard and innutricious; and the sheep are far better for early weaning, as they have a chance to get in a good condition before winter. See that the lambs have a pleny of good sweet feed on being separated from their mothers.

Winter Wheat. Prepare for sowing winter wheat, which should be sowed in this month, or early in next. Large quantities of this grain are now raised in Maine, and generally with profit. The Blue Stem is a variety that succeeds well there.

Manure. Mud, muck and peat, must be carted from the low lands, and put in the barn-yard, and also laid in a proper place for making compost, and a supply must be provided for the barn-cellar in winter, and for bedding for cattle where there is no cellar, that the liquid manure may be saved.

Stone Wall, when the material is convenient, is the best and cheapest fence the farmer can make. Animals seldom attempt to get over it, or throw it down; and if it falls down a little in the course of the year, the materials are always at hand for repairing it. But do not cut the farm up into too small lots, as they are more difficult to till or to mow than open fields, besides the great waste of land for many interior fences. We have known farms of moderate size on which the waste of land for unnecessary fences, and the strips on each side not convenient to till, was sufficient to produce $100 worth of fruit annually, if set in trees.

N. E. Farmer.

AGRICULTURAL GEOLOGY.

No class of the community have an equal interest in geology with farmers. No science is so interesting to farmers as geology in connection with chemistry. The two sciences cannot be separated and justice done to either. While the elements of our globe, especially of soils, require chemical tests to determine their character, these very elements are absolutely essential for experiments to determine the fundamental principles of chemistry. Oxygen, the most powerful chemical agent in creation, is also the most abundant material in rocks and soils. The one as an element, the other as an agent, are alike essential to each other, and both indispensible, as at the foundation of all agricultural science.

A knowledge of each is as feasible as it is important—entirely within the comprehension of a child six years old. Each is a science of facts more than of abstract reasoning—of facts, too, equally instructive and delightful to every young mind.

Take an example:—The child has placed before him two glass tumblers—the one containing quartz, the other lime, or sand and chalk. The name of each is of course as readily learned as the name of iron, lead, gold, tree, horse, or any other object in nature or art. Into each tumbler is poured some sulphuric or muriatic acid. In the tumbler of lime the pupil observes an action—in that of quartz no action. He is told this action is called effervescence. He hence learns to recognize lime and quartz, and the more certainly from the recollection that the one effervesces with acids and the other does not.

Here is an example of geology and chemistry, alike useful to the farmer and interesting to the farmer's child, or any child. The same simplicity and direct fundamental instruction run through the whole of both of these exceedingly practical sciences.

I may hereafter point out a few of the leading principles of these two sciences; their essential importance to all classes, and most of all farmers; their exceeding fitness for the early instruction of children, and the entire feasibility of having them among the "first lessons" taught in each of the eighty thousand American schools.

PERSECUTION OF BAPTISTS IN 1651.

PROSPECTUS.

IT is intended to republish the work of Dr. John Clark, founder and first pastor of the First Baptist Church in Newport, R. I., the oldest Baptist Church in America, entitled "Ill News from New England," giving an account of the persecution endured by himself, John Crandall and Obadiah Holmes, at Lynn and Boston, Mass. [illegible] in their imprisonment and sentence to be fined or severely whipped; which latter sentence was publicly inflicted in Boston, on Obadiah Holmes, in September, 1651.

To the Narrative will be prefixed the substance of two historical discourses preached by Rev. S. Adlam, Pastor of the First Baptist Church in Newport, on the 20th of July, 1851, being the second centenary of the day when this persecution commenced, by the seizure of Clark, Crandall and Holmes, when they were peaceably met at the house of one of their brethren in Lynn, and engaged in the worship of God.

The above work will illustrate one of the most interesting events in early New England history, the views and the spirit then prevailing, and the sufferings by which religious liberty was finally obtained. The events also narrated and discussed in it are intimately connected with the early history of Newport and Rhode Island. It will present a more correct view of the sentiments and condition of the early Baptists of America than any other book extant.

Dr. John Clark's Narrative, which was published in 1652 in London, while he was endeavoring to secure a charter for the Colony, which he finally obtained, the first ever granted, securing entire liberty of conscience, the influence of which has been felt for good, by the entire world. His narrative is exceedingly scarce; not more than three copies of it are known to exist in the United States; and it is as rare in England as in this.

The above work will be put to press as soon as 300 copies are subscribed for; it will be printed in octavo, on good type and on fine paper; and done up in good cloth binding. The number of pages will probably be 200, and the price $1.00.

The proposed publication cannot fail to be highly interesting and instructive; I trust it will be extensively patronized.

(Signed)

We concur in the above:— Rev. DANIEL SHARP, D. D.
" WM. H. SHAILER,
" JOHN COOKSON,
" BARON STOW, D. D.,
" JOSEPH BANVARD,
" NATHANIEL COLVER,
" J. W. PARKER,
" JOHN BLAIN.

The proposed publication is a happy thought, I shall be pleased to see it carried out. (Signed) REV. ROLLIN H. NEALE, D. D.

31—6w

HUDSON FEMALE INSTITUTE.

REV. J. B. HAGUE, A. M., PRINCIPAL.

THE First Term of this Institute will commence on Wednesday, the Tenth of September next. No pains have been spared on the part of the Trustees, to adapt the large and magnificent building to be occupied by the Institute to its present purpose, and to furnish it in a manner best calculated to promote the comfort of those who may become its inmates. In the selection of teachers, and in the arrangement of the plan of studies proposed, it will be found that provision has been made for the most thorough instruction, in all the branches of a finished education.

Circulars, containing particular information, will be sent to any order. Applications for admission may be addressed to Messrs. HAGUE and SCARRITT, Hudson, N. Y.

Hudson, July, 1851. 30—6t

BOSTON ACADEMY OF MUSIC.

THE EIGHTEENTH Annual Musical Convention and Teachers' Institute, will be held at the Tremont Temple, commencing on MONDAY, Aug. 25, at 10 o'clock, and closing on the following SATURDAY.

The first session of this class was held in 1834, and consisted of Twelve persons. It has gradually increased until, in 1850, it numbered upwards of Twelve Hundred members.

The Institute will be, as heretofore, under the direction of Messrs. Lowell Mason and George James Webb, who will be assisted by many professional gentlemen, Vocalists, Pianists, and Organists.—Songs and concerted vocal pieces, and instrumental solos, will be frequently introduced.

The exercises (subject to occasional variation) will be as follows:

1. Theory of Music; including Harmony, Counterpoint, and general Analysis. From 8 to 9 A. M.

2. Class Teaching: in which the manner of giving instruction in classes, or common Singing schools, (including the principles of Music, and of Musical Notation,) will be explained, and the Inductive method illustrated and contrasted with others. From 9 to 10, A. M.

3. Vocal Cultivation: Physical Laws of the Vocal Organs; Methods of Practice; Vocalizing and Solfeggio Exercises. From 10 to 11, A. M.

4. Church Music: Chants, Tunes and Anthems. Style or taste in performance, both relating to Music and Words. The secular and ecclesiastical (Technical and Popular) in composition and in performance explained and illustrated. Adaptation of Tunes to Hymns, or vice versa, including Hymns of description and Hymns of worship; and of Music to the various emotions. The principles of Musical Expression; and also other topics under this general head. From 11 A. M. to 1 P. M.

5. Secular Music: Part Songs and Glees. Vocal and Instrumental performances, and miscellaneous instructions. From 3 to 5 P. M.

6. Choruses. The Grand Choruses of Handel, Hadyn, Mozart and others, by the whole company. From 7½ to 9 P. M.

7. Public Performances. Concerts and Oratorios, including Handel's Messiah.

Tickets of admittance may be procured at the Tremont Temple admitting a Lady and Gentleman for Three Dollars.

Members of previous classes are invited free of expense, on condition of their joining the class, and taking a part in the exercises from day to day.

Clergymen are respectfully invited to attend free of expense.

B. F. EDMANDS, Sec. Boston Academy of Music.

Members of former classes and others interested in the cause of Music, are requested to extend this information. 31—5w

NEW ERA

FOR WOODWORTH'S YOUTH'S CABINET.

GREAT REDUCTION OF POSTAGE.

FROM and after the first day of July, 1851, the Postage on WOODWORTH'S YOUTH'S CABINET, for any distance within 500 miles, (when paid quarterly in advance,) is *only 1½ cents per annum*—it *being a reduction of 30 cents!* Now is the time to subscribe, and now is the time for Agents. The July No. commences a new series, and is a most splendid Number in every respect.

"The Cabinet is unquestionably the best Youth's Magazine in America."—*Brattleboro' Dem.*

"It is a model for all works of its class."—*N. Y. Tribune.*

Money may be sent by mail, at the publisher's risk. Price $1 a year; $4 for four copies; $5 for seven copies.

BOUND VOLUMES.—Five volumes are now published, and neatly bound in sheep and muslin. Price $1 25 in either style.

POSTAGE FREE!—In order to give our friends residing at a distance an opportunity of possessing this invaluable Library, the publisher makes this liberal proposition. To send one or more volumes, *postage free*, to those who remit $1 25 for each volume. The whole set will be sent for $6, postage free.

AGENTS WANTED—To travel in different parts of the Union to solicit subscribers, and to dispose of the bound volumes. A liberal commission will be given to those who apply soon, with good references. Postmasters, Clergymen, Editors, and School Teachers are invited to obtain subscribers. They will be allowed 25 per cent. on all new subscriptions when the full price is obtained.

26—tf D. A. WOODWORTH, Publisher, 118 Nassau street, New York.

WORCESTER ACADEMY.

THE Fall Term will begin on the first Wednesday in September, and continue eleven weeks. The English Department affords excellent advantages for those who wish to prepare for teaching, or for mercantile or other business pursuits. In the Classical Department students are fitted for professional studies, for admission to College, or if desired, to an advanced standing in College.

For particulars, application may be made, in person or by mail, to CHARLES C. BURNETT, Principal.

Worcester, July 21, 1851. 31—6w

MISS R. WISWALL, Female Physician,

WOULD inform her friends and the public, that she has taken the house formerly occupied by Dr. Bramhall, corner of La Grange Place and Washington street, where she will be found ready to attend to the calls of the sick, or to visit them by day or night; or will receive a few at her house.

MEDICINES, for the cure of diseases,—made and prepared by herself, that have been very successful, and for proof of which many testimonials can be shown, are kept constantly on hand; among which are SYRUP FOR THE BLOOD—CORDIAL FOR FITS AND WORMS—COUGH SYRUP and CANDY—which have proved highly beneficial to the large numbers who have used them. Also, DYSENTERY and AMERICA CORDIAL,—which has been tested for twenty years as a sovereign remedy for those complaints,—WASHES, LINIMENT and PLASTERS. 31—1y

DAGUERREOTYPES.

MR. J. STONE, No. 34 Tremont Row, respectfully informs the public, that he has associated with him in the above business Mr. G. W. Stone, formerly of 113 Washington street, and will be happy to wait on our former friends, and all others who may be pleased to favor us with a call.

We have a very large, oblique sky light, so admitting the rays of light, as to produce the most beautiful lights and shades, developing the features and eyes in the most life-like expression this wonderful art can produce, and with our excellent whole size camera, for large pictures, single or in groups, we will serve our customers, to as fine miniatures as can be found any where, and at reasonable prices. Please call and examine our specimens before sitting elsewhere.

Boston, May, 1851. J. STONE.
22— G. W. STONE.

CYTHEREAN HAIR WASH,

COMPOSED OF ROSEMARY AND CASTOR OIL,

For Beautifying, Restoring and Cleansing the Hair,

WITHOUT giving it an oily or dry appearance, as many of the Preparations now in use have a tendency to. It will give to Sandy Hair an AUBURN HUE, and to all Light or Brown Hair a very DARK AND RICH appearance and color. If rubbed well into the roots of hair with a stiff brush, it will afford immediate relief for the

HEADACHE.

It has been used in the same way with remarkable success to prevent the Hair from FALLING OFF, and is recommended with confidence to those troubled with this annoyance.

Put up in 25 and 75 cent Bottles,

to convince those who may wish to give it a trial with a small bottle before purchasing the larger, in which it comes much cheaper.

Prepared and sold by J. RUSSELL SPALDING, 23 Tremont Row, opposite Boston Museum.

—ALSO FOR SALE—

A splendid assortment of Pearl, Ivory, Buffalo Horn, and Shell-back HAIR BRUSHES, with a good assortment of Common Brushes.

N. B. All orders, by Express or otherwise, will receive prompt attention, if addressed as above. 10—tf

GENERAL TWIGGS'

HAIR DYE OR COLOR RESTORER.

MOST people have probably heard of the accidental discovery of this article by General Twiggs, of the U. S. A., but for the benefit of those who may have not, we give the following particulars: The General returned from Mexico with his head as white as snow, and his forehead covered with a cutaneous eruption; for the latter a physician in New York advised the use of

SUGAR OF LEAD—LAC SULPHUR—AND ROSE WATER.

This mixture cured the eruption, and much to his and his friends astonishment changed his hair to its original color, which it has since remained.

Its repeated use proves it to be a color restorer of White or Gray Hair, without coloring or injuring the skin. It is applied in a moment with a bit of fine sponge.

Prepared and sold by J. RUSSELL SPALDING, 23 Tremont Row, opposite Boston Museum, Boston.

N. B. Orders by Express will receive prompt returns. 10—tf

HAIR FALLING OFF.

HAIR TURNING LIGHT.

Headache | Dandruff
Hair Eaters | Itching
Thin Hair | Dry Hair

All of the above unpleasant diseases (for such they are) are occasioned by the want of a healthy action of the scalp; and the only direct way to remedy them is to use a stimulus to this organ. For this purpose the

ROSEMARY AND CASTOR OIL,

OR, CYTHEREAN HAIR WASH, OR OIL COMPOUND,

has proved to be a safe and effectual remedy. It is at the same time a beautiful preparation for *Improving and Softening* the hair. To all light hair it gives a *dark and rich but not oily* appearance.

Prepared in 25 cent bottles for trial; also in larger 75 cent bottles.

For sale at 23 Tremont Row, *opposite Boston Museum*, by the proprietor, J. RUSSELL SPALDING.

14—

PURE JUICE OF THE GRAPE,

FOR THE COMMUNION.

I HAVE received a fresh supply of this article. Specimens of this wine have been analyzed by Prof. Hayes, and pronounced free from brandy or spirit, and we confidently recommend it to be pure and genuine, and free from all fermentation. We have received certificates, recommending this wine for sacramental occasions, from Rev. Drs. Woods and Jenks, and from Rev. Messrs. Kirk, Aiken, Stow, and others.

CONCENTRATED GRAPE JUICE.

This article is warranted to be the Genuine Concentrated Juice of the Grape, which is selected by an American agent now residing in Turkey. One bottle will make a gallon of pure Wine free from alcohol. Price $1 25 per bottle.

I have the agency for the pure Native Wine, manufactured at Ashburnham, by Messrs. Glazier & Flint. It is the Juice of the Native Grape, free from alcoholic mixture. It is highly recommended for Communion service. Price $1 50.

Also for sale, a large assortment of WEST INDIA GOODS and GROCERIES, by wholesale and retail.

21—3m JOHN GILBERT JR., 106 Tremont, corner Bromfield st.

OAK HALL!

THE PIONEER CLOTHING HOUSE.

ESTABLISHED IN 1842.

LARGE SALES AND SMALL PROFITS.

Men's and Boys' Clothing & Furnishing Goods.

THE Stock of this far-famed Establishment will be offered, for a short time, at

GREAT BARGAINS!

To make room for the introduction of a complete assortment of RICH AND SPLENDID CLOTHING,

BROADCLOTHS, CASSIMERES, DOESKINS, VESTINGS, &c., &c., Of every variety, and of the best fabric, comprising MANY CHOICE SELECTIONS, from which Clothing will be made to order at short notice, and entire satisfaction warranted.

Particular attention is devoted to the

BOYS' DEPARTMENT,

Where every variety of Clothing may be found, and every facility afforded in the selection of Garments for CHILDREN and YOUTH.

GENTLEMEN'S AND YOUTH'S FURNISHING GOODS, OF EVERY DESCRIPTION.

The old friends and patrons of OAK HALL in particular, and the public generally, are invited to call immediately, with the assurance that they, one and all, shall find a complete outfit, at BARGAINS well worthy their attention.

29—tf REMEMBER OAK HALL, Nos. 34, 36 and 38 Ann st.

GRAFTON & CO.,

IMPORTERS OF MEN'S FURNISHING GOODS,

HAVE on hand and are constantly receiving by arrivals from France and England every desirable style of Men's Gloves, Hosiery, Under Garments, Scarfs, Cravats, Braces, Pocket Hdkfs., &c., viz., best quality Kid, Silk, Buck and Castor Gloves, from the most celebrated fabricants in Paris.

HOSIERY.

Merino, Vigonia, Worsted, Angola, Silk, Cotton, and Scotch Lambs Wool Half Hose, fashioned in the most approved manner.

SILK SHIRTS AND DRAWERS,

together with Merino, Buckskin, Lambs Wool, and other styles adapted to the season, at most favorable prices.

G. & Co., manufacture Shirts, Linen Collars, Neck Stocks, &c., which will be sold in quantities, at prices most advantageous to the trade, at their Wholesale and Retail Furnishing Warehouse, No. 85 Washington street, Joys Building, Boston. 19—

IMPORTANT TO GENTLEMEN.

SPRING ARRANGEMENT. I find my plan of favoring cash customers approved by many, who are pleased to know a place where they can procure Clothing made in the most thorough manner, and where they do not have to pay 25 per cent. to offset bad debts.

The addition made to my list of customers the last six months will enable me to furnish Clothing at prices lower than can be afforded by those who do not do a strictly credit business.

My spring stock of Goods is of the latest importations, large and well selected. I want every man to try me once and see if these things be true. Please call and examine at my rooms, 98 Washington street, up stairs.

44—1yos GEO. N. NICHOLS.

COMMISSION AND FORWARDING HOUSE.

NEW ORLEANS.

WE offer our services for the Sale of all descriptions of Merchandise, and for the Forwarding of Goods. Our charges for forwarding will be as low as any other house, and we shall give particular attention to having all goods measured; thereby saving a large amount on the freight. We make no charge of storage on forwarding goods, unless they remain in store over one month.

We will, also, attend to the Collection of Accounts, Notes, &c.

Our residence for the last ten years in New Orleans, both summer and winter, has made us familiar with the business of the city, and given us an extensive trade with the principal merchants in the State and the river towns.

Below will be found our Tariff of Charges.

WM. L. CUSHING & CO., No. 55 Common st.

Refer to—Messrs. Child & Cushing, Messrs. Sam'l Thaxter & Son, Boston.

TARIFF OF CHARGES, &c.

RECEIVING AND FORWARDING.

Sugar, Molasses and Tobacco, per hhd.	*cts.* 25	Boots and Shoes, per case,	*cts.* 5
Cotton, per bale,	25	Dry Goods, in boxes, bales, cases, trunks and other packages, 5 to 25 cts. according to size.	
Hemp, do.	10		
Bacon or Provisions, per hhd.	12½		
Do. do. per tierce,	6¼	Coffee, Spices, &c. per bag,	4
Pork, Beef, Lard, Tallow, Whiskey, &c. per bbl.	4	Soap and Tallow Candles, per box,	1
Flour, Grain, and other dry bbls.	3	Sperm Candles, per box,	2
Lard, Nails, and Shot, per keg	1	Pickles, qt. bxs. 1 cent; ½ gall bxs 2 cts.; gallon bxs.	5
Lead, per pig,	1½		
Corn, Wheat, Beans, Oats, and other Grain, per bag,	2	Mackerel, per bbl. for Nos. 1 and 2,	4
Salt, per sack,	4	Do. do. for No. 3,	3
Gunny Bags, per bale,	10	Liquors, in hhds and pipes,	25
Earthen and Hardware, per package,	12½ to 25	Do. in half pipes,	12½
		Do. in quarter casks and bbls	6¼

All description of Merchandise not included in above will be charged in proportion.

Commissions and Storage on Consignment Goods will be charged as per Tariff adopted by the Chamber of Commerce.

COMMISSIONS—On Collecting Drafts and investing in Exchange, 1 per cent.

Do. do. when suit is brought, 5 per cent.

⁎ No sales guarantied unless positive orders are given, in which case a charge of 2½ per cent. will be made. 23—

MONTHLY TRACTS

FOR SUNDAY-SCHOOL TEACHERS.

THESE Tracts are printed in very attractive and readable form, and are neatly done up in printed envelopes, each enclosing 25 copies. They are sold at five cents for a package, or 20 pages for a cent.

☞ The distribution commenced with the first Lord's day in this year; and the Tract for August is entitled, "SYMPTOMS OF WEAKNESS." HENRY HOYT,

27—6w 9 Cornhill.

SCALES AND BALANCES.

JONES & PRESTON,

(*Successors to Lyman Locke*,)

NO. 7 MARKET SQUARE, BOSTON,

MANUFACTURE and have constantly for sale, Improved Patent Platform Scales of all sizes, of the most approved patterns in use, which for accuracy, durability, simplicity of construction and convenience for use are not surpassed. Also the Dearborn Patent Balances Market and Counter Scales of a great variety, adapted to the weighing of all kinds of goods. All warranted to weigh correct.

Also Tin Ware, such as Oil Cans, Drainers, Tea Cans, Measures, Tunnels, Scoops, and every kind of article for store use, to which the attention of purchasers is invited.

N. B. Hay and Coal Scales put in at short notice.

22—1y SILAS JONES. WILLIAM B. PRESTON.

NEW BOOKS,

JUST PUBLISHED

BY THE

AMERICAN SUNDAY-SCHOOL UNION.

BUNYAN'S PILGRIM'S PROGRESS.

With nine illustrations, 464 pages, 18mo., price 40 cents.

CARL, THE YOUNG EMIGRANT.

234 pages, 12mo.

THE HIVE AND ITS WONDERS.

126 pp. 18mo., price 20 cents, in muslin 22 cents.

LITTLE KITTY BROWN AND HER BIBLE VERSES.

90 pages, 18mo., price 16 cents, in muslin 18 cents.

27—6 w HENRY HOYT, 9 Cornhill.

PURE NATIVE WINE.

THE subscriber has received from the Manufacturers, Messrs. Glazier & Flint, of South Ashburnham, Mass., a consignment of their native Wine, made expressly for communion use. The Manufacturers offer this wine to the public with the assurance that it contains nothing of an alcoholic nature except the strength of the wild native grape. I have examined the wine. I think it is preferable to any imported I have seen. B. H. SKINNER,

8—eptf 112 Court st., Boston.

ANSON PECK,

MANUFACTURER of every variety of SHELL AND HORN COMBS. Also, dealer in Watches, Jewelry, Silver and Plated Ware, Fancy Goods, &c.; for sale, Wholesale and Retail, at No. 2 LIBERTY TREE BLOCK, ESSEX STREET, BOSTON. Combs and Jewelry made to order, and repaired in the neatest manner. Watches, Clocks, and Music Boxes repaired in the best manner and warranted. 20—

SUPPORTERS AND SHOULDER BRACES.

WILSON'S Abdominal Supporter was patented May 26, 1843, and is improved and for sale at 181 Washington street, Boston, and by the subscriber, at West Townsend, Mass. Also, a new article of Shoulder Braces and Suspenders combined, for ladies, gentlemen and children.

16 SILAS BRUCE.

CHEAP BOOKSTORE.

ON hand and now receiving a fine assortment of THEOLOGICAL, SCHOOL, CLASSICAL, MEDICAL and MISCELLANEOUS BOOKS, which will be sold Wholesale and Retail, at the *lowest* prices. Ministers, School Teachers, Merchants, and the public generally, are invited to call. CHARLES WAITE,

20—3m 56 Cornhill.

PLOUGHS, MANURE FORKS, &c.

PARKER & WHITE, manufacturers of Improved Agricultural Machines, 8 and 10 Gerrish Block, Blackstone street, Boston, offer for sale

300 Martin's Improved Eagle Plows.
300 doz. Partridge's, Morse's, King's, &c., Cast Steel Manure Forks, 4, 6, 8 and 10 prongs.
150 Improved Cultivators and Harrows.
75 Improved Seed Sowers and Cornplanters.
800 doz. Concave Cast Steel Hoes.
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